

Helps for Short Memories ;

K

I N

RULES, PRECEPTS, and EXAMPLES,

CONSISTING OF

MAXIMS, PROVERBIAL SAYINGS, &c.

in Prose and Verse ;

Selected from the best Authors.

PRINCIPALLY INTENDED FOR THE INSTRUCTION

AND IMPROVEMENT OF YOUNGER MINDS.

Memoria excolendo augetur.

A NEW EDITION.

L O N D O N :

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M.DCC. LXXV.

RULES FOR READING.

READ with attention, deliberation, and composure.

What is most striking and important mark with a pencil on the margin.

Endeavour to improve the truths you read, by recollection and remembrance.



ADVERTISEMENT.

THE following selection in prose and verse, is most earnestly recommended as a pocket companion to the youth of both sexes, and to refresh the memories of persons of all ages, respecting the most important and interesting truths of *Christianity, Morality,* and *Virtue*, worthy the remembrance of all.

The following quotation from the *Monthly Review*, appendix vol. 69, may serve to recommend the ensuing pages.

“ A number of useful truths and maxims
“ are here selected, respecting a pious, vir-
“ tuous, and prudent conduct. The *editor*
“ earnestly recommends them to the youth
“ of both sexes, as a pocket companion, and
“ to refresh the memories of persons of all
“ ages, and we think them generally worthy
“ of attention. They are alphabetically ar-
“ ranged, and recourse may the more readily
“ be had to them.—Though we do not con-
“ sider them all according to the account
“ here

" here given, as taken from the most admired
 " authors; they are still for the greater part,
 " instructive and pertinent. Collections of
 " this kind, properly made, and well attend-
 " ed to, may prove more beneficial than more
 " celebrated works, which may agreeably
 " strike the imagination, but contribute little
 " to improve the heart and life."

Useful Maxims and Moral Aphorisms,
 collecting into a point, and concisely, but
 strongly, expressing *elevated thoughts, beauti-
 ful sentiments, or instructive lessons*, have always
 been well received by the public. They have
 been considered as the first strokes of a pic-
 ture, in which are seen the justness and beauty
 of the painter's design, though it has not the
 colouring.

" The principles of morality and religion
 " have, by some, been delivered in short,
 " plain, and significant sentences; and have
 " been left to produce their effect by their
 " own weight and evidence."

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HELPS

H E L P S
F O R
S H O R T M E M O R I E S;
O R,
A G U I D E T O C H R I S T I A N I T Y.

“ Discourses are like the *planting of a tree*, the thriving of which is weakly and precarious; but Adages resemble the *sowing of a seed*, which strikes surer and deeper root. We are more apt to remember a sentence than a sermon; and in phyfic I prefer essences to drugs.”

ADVICE is seldom welcome; and those who want it most, always like it least.

There is none however experienced, that may not receive benefit from the advice of friendship, for the wish of pursuing a favorite measure, often blinds us to its impropriety; but it should be sequestered (as it too often is) with a determination of not being guided by it, unless agreeable to our inclinations with their own reason.

Never trust your own understanding in the affairs of life, if you can have the advice of a wise friend: never trust your reason in religion without revelation.

ADVERSITY sometimes brings to light concealed virtues, and prosperity sometimes rouses latent vices. We often find ourselves able when stimulated by necessity, to perform actions which we should have deemed impracticable in our moments of indolence and ease.

ADMIRATION is a passion of the soul, which by a sudden apprehension exalteth the powers, and makes them as in a trance sleeping in judgment of the present object, thinking all things to be wonderful that it beholdeth.

AFFLICTION brings us the nearest way to God. If God gives christian fortitude and patience under affliction, it is a certain mark of his love and grace.

Both the righteous and the wicked suffer affliction, the one is made better thereby, the other worse. Affliction, like the sun, either softens or hardens.

Afflictions are blessings, when we can say from experience, it is good to be afflicted.

Our great Creator does afflictions send.

To try our virtue, or our lives amend.

AGE. Old age is the gift of heaven; is the long expence of many years; the exchange of sundry fortunes, and the school of experience.

The duties of the aged, consists in studying to be useful to the race who are to succeed them. Here opens to them an extensive field, in which they may so employ themselves, as considerably to advance the interests of religion, and the happiness of mankind.

kind. To them it belongs to impart to the young the fruit of their long experience ; to instruct them in their proper conduct, and to warn them of the various dangers of life ; by wise counsel, to temper their precipitate ardours ; and both by precept and example, to form them to piety and virtue.

ALONE let thy solitary thoughts be profitable ; view the evidences of thy salvation, the state of thy soul, the coming of Christ, and thy own mortality ; it will make thee humble and watchful.

ATHEISTS. Every man that does not believe that he ought to obey God, is an atheist, let him call himself what he will.

All such as reject Jesus Christ, are atheists, according to St. Paul, Ephes. ii. 12. However, there may not be many *real* atheists in the world, there are many thousand *practical* ones ; the wicked are said in the scriptures, to live without God in the world ; this is *practical atheism*.

ATHEISM. Josephus, speaking of the Jewish nation, before its destruction, saith, there never was a more atheistical generation ; they despised the laws of men, and made a mock of the laws of God and those that published them ; a sure presage of a near desolation.

ATONEMENT. The offering such conditions to the party offended, as he shall judge proper to accept, for the offence committed, and sufficient satisfaction. Thus Jesus Christ offered to God such satisfaction or

atonement as he was pleased with, for the sins of mankind.

ATTRIBUTES OF GOD. The angels rejoice in the excellencies of God; the inferior creatures in his goodness; sinners, only rejoice in his mercy and forgiveness.

BACKSLIDER is a dreadful character in God's account, but he has promised to heal such if they will return. Jeremiah iii. 22.

BAPTISM. Do you keep well in mind your baptismal vow, wherein you renounce the devil, the world and the flesh, and promised to be Christ's faithful soldier and servant, and so continue all the days of your life? Have you so far understood and considered these things, that you have made it your chief business to walk accordingly? Do you watch carefully, and fight manfully against your spiritual enemies? Do you live as those that believe the gospel sincerely, endeavouring in all things to know the will of God, and do it? since you take Christ's name in your mouth, are you careful to depart from all iniquity? In a word, is this your greatest study and design to please and glorify God, and to work out your own salvation? if your conscience can truly witness for you, that it is indeed so, and that, at any time when you fall short, or do amiss, you are then heartily grieved for it; and do you daily labour to amend and grow better? If it be thus with you, bless God for his abundant grace and mercy.

B E.

BEGINNING is the first appearance of any thing; and there can be nothing without a beginning, but only that Almighty power, which first created all things out of nothing.

Begin nothing before thou first call for help of God: for God, whose power is in all things, giveth most prosperous furtherance and happy success unto all such acts, as we do begin in his Name.

Begin to end, and ending so begin,
As entrance to good life be end of sin.

BELIEVER. He who looks to, depends on, and trusts in Jesus Christ alone for pardon, justification, and eternal life, is a true believer.

Salvation is promised to all who believe in Christ, and damnation pronounced upon all who do not.

Mark xvi. 16.

The Holy Bible being a letter written unto us by the finger of God himself, what is our reading of it, and daily conversing with it, but a communing with Almighty, and making an inquiry after that revelation of his will, which his wisdom has been pleased to make unto us? And, in order to profit, we should read the Bible through, which may be done once every year, by reading about three chapters every day, two out of the Old Testament, and one out of the New.

It is the general intent of books to apply to the heart, or imagination; to touch the passions or please the fancy; but the Holy Bible addresses the soul, gives joy, peace and comfort here, and a delightful prospect of Hereafter.

We can never understand the scriptures, but in proportion as we live by the rules they prescribe.

The lives of the saints are so many animated copies of it, not written on paper, but engraved by the spirit of God on the living tables of men's hearts.

Read God's word with humility, and a desire to know and to learn, without questioning the truth of what is contained therein: for we lose much of the benefit, that we might otherwise gain by our vain curiosity about it.

Make the study of the sacred scriptures your daily practice and principal concern, and embrace the doctrines contained in them as the oracles of heaven, and the dictates of that spirit which cannot lie.

Value your bible as your best treasure; and look upon religion as your best business.

To direct your carriage towards God, read the Psalms and New Testament; to behave aright among men, read the proverbs. Be frequent and diligent in reading the holy scriptures.

The truths of religion, says Lactantius, are delivered in a brief and plain manner in the Bible, such as best becomes the majesty of God, who, when he declares his will to men, has no occasion to assign his reasons for it, as if he was not to be believed and obeyed on other terms; he speaks as the supreme arbiter of all, whose prerogative it is, not to argue, but assert.

The Bible is the christian cabinet of divine jewels, as well as his spiritual treasury of divine knowledge.

The hallow'd page perus'd will still impart
Health to the soul, and pleasure to the heart;

The sacred text in plain and easy verse,
To after-ages shall glad strains rehearse.

Of man's employes, the greatest should be this,
To find the road to—everlasting bliss:
To aid the christian, who'd not walk in vain,
How marks are fix'd to make the journey plain;
Read then this work, the path is plainly shown,
The steps directed, and the way made known.

BLESSEDNESS or **Beatitude** is the grace of God and his benefits bountifully bestowed on them that serve him, and keep his commandments.

Beg spiritual blessings, and the things appertaining to the soul primarily, and with the greatest earnestness: beg temporal mercies, and such as concern this life, and thy welfare here, with an humble submission unto God; resigning thy will to his most holy will; earnestly begging, that, what he sees not good for thee, nor fit to be granted thee, he would make thee willing and contented to be without.

BREAD. Christ is truly that bread of life which came down from heaven, he that eateth of that bread shall live for ever, John vi. 58.

CALAMITIES are always good, both in their original (which is from God) and in their end, either to exercise the good, to chastise offenders, or to punish the wicked.

When we pray for the removal of calamities, we

should first lay aside the sins that are the occasion of them.

CALUMNY. A christian runs greater hazard from commendation than from an unjust calumny. The praise of men is a greater snare than many are aware of.

CARES. It is not always great and crying sins that create a forgetfulness of God, and a contempt of his laws: very often the cares and riches of the world extinguish our faith, &c.

CENSURE no man; detract from no man; praise no man before his face; traduce no man behind his back; boast not thyself abroad, nor flatter thyself at home; honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason be corrected by religion.

CHARITY is the indissoluble hand of God with us, whereby we are inflamed with love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.

Charity is the scope of all God's commandments.

Charity to the poor. He who makes his own imaginary wants a reason for not giving to the poor, will never want pretences for covetousness.

Charity or love is one of the noblest christian graces, for it is said to cover a multitude of sins.

Charity will never fail; will never have an end, because it is that bond which unites us to God, and to one another in heaven.

CHASTITY is the beauty of the soul, and purity of life; which refuseth the corrupt pleasures of the flesh; and is only possessed of those who keep their bodies clean and undefiled: and it consisteth either in sincere virginity, or in faithful matrimony.

CHILDREN. Our children are the natural and true issues of our soul, of the same mould and temperance, begot by the work of nature, and made by the power of the Almighty.

Children are the blessing of God, bestowed upon man for his comfort.

Children, according to their bringing up, prove either great joy, or great grief to their parents.

He is happy, that is happy in his children.

CHOICE doth belong unto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and the more noble part of his mind, always join'd with reason.

CHRISTIANITY. To profess christianity, or to be a christian in name, is all the religion of thousands, while to possess the *internal* evidence of religion, or a conscience void of offence, and the love of God in the heart, together with unaffected piety in the life, is the happy lot of hardly one in a thousand! "*many are called but few chosen.*"

Christianity, or the sum of the gospel. Jesus Christ came into the world to form unto himself a people that should wholly depend upon God, and placing no confidence in any earthly support and comfort, should be after another manner rich, after another manner

manner wise, after another manner noble, after another manner potent; in one word, after another manner happy; designing to place felicity in the contempt of those things which are generally admired.

CHRISTIAN. The character of a Christian. He that endeavours after holiness; does not live in the practice of any known sin; but truly believes in, and depends on, Jesus Christ alone for salvation; is led by the Holy Spirit; lives and acts as in God's presence; his conversation is unblameable; while he makes the holy Scriptures, and in particular the example of Christ, the rule of his faith and practice. A man may be baptized, and keep his church, and go to prayers and sermons, and sometimes to the communion, and say his prayers in private, that this is enough to prove him a good christian, and make sure of salvation. All this is very good, but this will not serve, except our hearts be so thoroughly sanctified by the grace of God, that we do truly love God above all, and set our hearts on the joy of Heaven, and love our neighbours, and be true and just in all our dealings, temperate and chaste in our conversation.

This is the great end of prayers, sermons and sacraments, to make us more and more holy in heart and life: without which we shall be rather worse than better. The desires of a real christian are, that God would give us himself in all his promises, give us Christ in all his offices, give us his Spirit in all his ordinances, and give us a heart to love and keep all his commandments.

CHURCH.

CHURCH. The church is called a vineyard, because it is a place of labour, in which no man ought to be idle.

Though a man's being in the church is no certain mark of salvation, yet his being out of it is too sure a proof that he is in the way of destruction. To be of no church is dangerous, religion of which the reward are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpresed by external ordinances, by stated calls to worship, and the salutary influence of example.

CHURCH-YARD. What a number of hillocks of death appear all round us! What are the tomb-stones, but memorials of the inhabitants of that town, to inform us of the period of their lives, and to point out the day when it was said to each of them, "*Your time shall be no longer!*" O may I readily learn this important lesson, that my turn is hastening too! such a little hillock shall shortly arise for me in some unknown spot of ground; it shall cover this flesh and these bones of mine in darkness, and shall hide them from the light of the sun, and from the sight of man, till the heavens shall be no more.

When I look upon the tombs of the great, says Mr. Addison, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion; when I see the tomb of parents themselves,

selves, I consider the vanity of grieving for those whom we must quickly follow; when I see Kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind; when I read the several dates of the tombs, of some that died as yesterday, and some six hundred years ago, I consider that great day when we shall all of us be coteremporaries, and make our appearance together.

Go to the *church-yard*, O sinful and thoughtless mortal; go learn from every tomb-stone, and every rising hillock, that, "*the wages of sin is death.*" Learn in silence, among the dead, this lesson which infinitely concerns all the living; nor let thy heart be ever at rest, till thou art acquainted with Jesus, "*who is the resurrection and the life.*"

THE CHRISTIAN'S MOTIONS.

- First,* He walks in the ways of holiness,
- Second,* He sits in the house of God,
- Third,* He stands waiting the commands of God,
- Fourth,* He runs in the ways of Gods commands,
- Fifth,* He lies down in the love of divine grace.

The EXPERIENCE of a real CHRISTIAN contrasted with the first rules of arithmetic.

1. In *numeration* man does first begin,
2. Then comes *addition*, adding sin to sin,
3. In

3. In poor *subtraction* he can nothing do,
4. In *multiplication* he goes thro' and thro',
5. In the plain rule of *fellowship* he lives,
6. And to his sons the rule of *practice* gives.

The twelve *contrasts* worthy the remembrance, and equally applicable to all the human race, whether young or old, rich or poor, high or low, *Saints* or *Sinners*.

1. Light	—	Darkness
2. Day	—	Night
3. Good	—	Evil
4. Joy	—	Sorrow
5. Health	—	Sickness
6. Wealth	—	Poverty
7. Holiness	—	Sin
8. Christ	—	Satan
9. Salvation	—	Destruction
10. Life	—	Death
11. Heaven	—	Hell
12. Time	—	Eternity.

A COLLECT. Parent of good ; which o'er each act prevails,

Whom mercy softens, whom forgiveness guiles.

My frequent calls my humble plaint receive,

And deign to hear, to pity, and relieve.

O ! not for mine, but a Redeemer's sake,

These impious chains, those galling fetters break,

From guilt's fell bondage set the sinner free,

And raise his heart to virtue, and to thee.

COMFORT is an ease, help, or consolation in our troubles and adversities, which disburthening the mind, restores it to calm and quiet patience.

Comfort; the good man's comfort is in God, therefore he looks to him under all his troubles and finds rest to his soul.

COMMANDMENTS. The greatest proof of our loving Jesus Christ, is our keeping his commands, for he says, "*if ye love me keep my commandments.*"

COMMUNION. To hold daily and sweet communion with God, is the happy portion of his saints and people.

COMPANY. No company is so truly profitable as that of serious and godly persons, whose conversation is in heaven and as becometh the gospel.

COMPANIONS. The bible is the christian's best companion, the better he is acquainted with it, the more he will like it.

The good man wishes to make those only his companions on earth, whom he hopes to be in company with in heaven.

COMPLAINT. The christian under affliction may complain to God, but not murmur at his dealings with him.

CONCUPISCENCE or Lust is a desire against reason, a furious and unbridled appetite, which killeth

leth all good motions in man's mind, and leaveth no place for virtue.

CONDITION. In every condition of life, the true christian desires to glorify God, be resigned to his holy will, and fitted to his divine pleasure.

CONSCIENCE generally is the certain and assured testimony which our souls carry about with them, bearing witness of what we speak, think, wish, or do: it is to the wicked an accuser, a judge, and an executioner; to the godly a comfort, reward, and aid against all adversities.

Conscience sits as judge in the mind, and approves or condemns our designs and actions, as it sees them just or unjust, agreeable or contrary to the laws of God and nature. If we have done well, it teaches us to rejoice in the reflection; and if evil, it fails not to punish us with a painful sense of it. From thence arises the continual happiness of the good man, and never ending disquiet of the guilty.

Conscience is a faithful monitor, which never fails to strike the heart with confusion at the remembrance of sin, and will continue to repeat its admonitions till it brings forth sorrow for it.

When conscience pleads, turn not away;

'Tis heaven that speaks and points the way.

Quiet conscience in a quiet breast,

Has only peace, has only rest,

The musick and the mirth of kings,

Is out of tune unless she sings;

Then close thine eyes in peace and rest secure,

No sleep so sweet as thine, no post so sure.

CONSOLATION. True christians have God for their father, Jesus Christ for their mediator, and the Holy Ghost for their comforter. True faith therein will assuage the greatest sorrows.

CONSTANCY is the true and unmoveable strength of the mind, not puffed up in prosperity, nor depressed in adversity: it is sometimes called stability and perseverance; sometimes pertinacy, the last of fortitude.

CONTEMPT. David shone one day in all the gaiety and splendour imaginable, and looked on Lazarus with contempt, next day he found himself in the torments of hell, and Lazarus in the happy regions of immortality.

CONTENT is a quiet and settled resolution in mind, free from ambition and envy, aiming no farther than at those things already possessed. When you meet with the heaviest crosses and disappointments, or lose your dearest relations and friends, say with holy Job, "*the Lord gives, and the Lord takes away, blessed be the name of the Lord.*" Beseech God to teach you that excellent lesson of *Contentment* in all estates; *Phil. iv. 11. 12, 13.* though you may be low and poor in the world, yet consider, you have always cause to be thankful, but never any reason to complain; God knows what condition is best for us, and let us leave it to him to chuse what we shall have.

"A competence is all we can enjoy,"
O be content when heaven can give no more:

CON-

CONTENTMENT is only to be found in ourselves; a man that is content with a little, has enough; he that complains, or is dissatisfied with his lot in the world, is a stranger to contentment. Be content with a little, Jesus Christ was so, though all nature was at his command.

The true christian has the greatest reason to be contented even in the most distressed and forlorn condition, for the Lord has promised he will never leave him nor forsake him.

Contentment and resignation under the dealings of God's providence, exemplify the christian's temper and will more or less influence his conduct.

CONVERTS. The method which Christ took to make converts, was not by fire and faggot, but by convincing the judgment, converting the heart, and regulating the life, through the operation of his holy spirit.

CONVICTION. To close with the truth, when it is proposed, is oftentimes a necessary step to conversion. Without conviction, there can be no *true* conversion, without conversion there is no salvation, conviction may be without conversion, but there can be no conversion without conviction.

COUNSEL. *Take counsel of God.* That is, ask his blessing and assistance before you act; this will both shew you what is fit to be done, and restrain you from doing what is not fit.

Practical counsels. Pray in your family daily, that yours may be in the families which call upon God.

Labour for a meek and quiet spirit, which in the sight of God is of great price, 1. Pet. iii. 4.

Pore not on the comforts you want, but on the mercies you have.

COURTESY is a virtue which belongeth to the courageous part of the soul, whereby we are hardly moved to anger. Her office and duty is, to be able to support and endure patiently those crimes which are laid upon her: not to suffer herself to be hastily carried to revenge, nor be easily spurred to wrath; but to make him that possesseth her mild, gracious, and of a staid and settled mind.

COVETOUSNESS is a vice of the soul, whereby a man desireth to have from all parts without reason, and unjustly withholdeth that which rightly belongeth unto another body: it is also a sparing and niggardliness in giving, but open-handedness to receive whatever is brought, without conscience, or any regard whether it be well or ill attained.

The property of a covetous man is, to live like a beggar all the days of his life, and to be found rich in money at the hour of his death.

CROSS. He who had all things in his power, made choice of the cross. Since the fall of Adam, there is no salvation to be hoped for but by the cross. No cross, no crown, for we must through much tribulation enter into the kingdom of heaven.

DAY.

DAY. The day of life will soon close, and the night of death approach, therefore work out your own salvation while it is day, knowing the night cometh when no man can work.

“ Live every day as tho’ it was your last,

“ And make each day a critick on the past.”

To overcome the fear of death, we must believe in Christ who is the resurrection and the life.

Remember death, nor on the morrow boast,
They *fear* death least, who *think* upon him most.

DAY OF JUDGEMENT.

“ Earth’s actors change earth’s transitory scenes.

“ And make creation groan with human guilt.

“ How must it groan, in a new deluge whelm’d,

“ But not of waters ! at the destin’d hour,

“ By the loud trumpet summon’d to the charge,

“ See, all the formidable sons of fire,

“ Eruptions, Earthquakes, Comets, Lightnings, play

“ Their various engines ; all at once disgorge

“ Their blazing magazines ; and take, by storm,

“ This poor terrestrial citadel of man.”

YOUNG.

DEATH is taken three manner of ways. The first the separation of the soul from the body, with the dissolution of the body until the resurrection : The second is death of sin, he is said to be dead

which lieth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general judgment.

Death is the law of nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery.

If you hope to die well, take care to live well; to live and die is all we have to do.

The moment we die our fate is determined for ever.

This consideration should ever be present with us, lest the health we enjoy, and the seeming distance of eternity should make us careless.

Make the word of God the rule of your actions, and pray for his grace, that you may be able to observe it.

Every thing in this life is accidental, even our birth that brings us into it. Death is the only thing we can be sure of; and yet we trifle with ourselves just as if all the rest were certain, and death only accidental.

Live as becomes a christian, and then you may say with the apostle Paul, "To me to die is gain."

"Death! Great proprietor of all! 'tis thine

"To tread out empire, and to quench the stars,

"The sun himself by thy permission shines;

"And, one day, thou shalt pluck him from his sphere."

Who without *pain's* advice would e'er be good?

Who without *death* but would be good in *vain*?

DR. YOUNG.

Meditations

Meditations on death. To serve God, is original safety: all, except *this one thing*, are open to deceit and disappointment.

Be diligent in all *those things*, which death should make thee wish thou hadst been always doing.

Think what will best the present time improve;
All, all is nought, if God has not your love.

DEATH-BED REPENTANCE. He who long pursues a vicious course of life, and returns not till the latter end of his days, must never expect either to live or die in so great peace, or so assured a prospect of being happy in the other world, though he be ever so diligent and sincere in his religion, as he who begin betimes, all his hopes will be mingled with sad fears of his condition; the sense of the many grievous sins of life, will still be afflicting his conscience, and he will be doubtful whether he hath sufficiently repented of them, and whether God hath received him to favour. This is the unavoidable consequence of putting off the business of religion to our latter days.

DECEIT or CRAFT is the excess of prudence: It is that which leadeth a man through wilful ignorance, to oppose himself against that which he knoweth to be dutiful and honest, causing him, under the counterfeit name of prudence, to seek to deceive those that will believe him. This vice is the chiefest cause of ambition and covetousness, which most men serve in these days: But above all things it is an enemy to justice, and seeketh by all means to overthrow the true effect thereof.

DEEDS. Every one shall be judged according to the deeds done in the body, whether good or evil.

DEJECTED SPIRITS. You must not always expect sunshine, but to have your turn of darkness, dejection, &c,

He that gives joy, can and will give you strength to bear sorrow.

DEISM is denying the holy scriptures to be a revelation of the will of God, and holding the light of nature, aided by reason, as the only true guide to duty.

He that acknowledges a God, without knowing his own misery, is no more than a deist.

DEISTS and atheists are the devil's best friends, their own worst enemies, and fuel reserved for hell fire.

DEITY. The nature, attributes, and perfections of the DEITY displayed.

God is greatly to be fear'd, and highly to be had in reverence by all that come before him, for his glory no eye can behold, his majesty no thought can comprehend, his wisdom is past finding out, his power no strength can resist, from his presence no swiftness can flee, from his knowledge no secret can be hidden, his justice no art can evade, his mercy is infinite like himself, and his goodness every creature partakes of.

Hence the christian may learn what a God he has to trust in, depend on, look to, and to be defended by.

And

And the *finer* what a God he has to fear, an enemy to oppose, and a judge to stand before.

DENIAL. He who does not practise the duty of self-denial, does not put himself into the way of receiving the grace of God. God frequently owns those who deny themselves.

SELF DENIAL is a victory over nature, the door of true humility, the wall of chastity, the fortification of modesty, the first step to honour, the life of virtue, the death of vice, and the genuine mark of a real christian.

Every true disciple of Christ, must deny himself, take up his cross and follow Jesus.

DESPERATION is a sorrowfulness without all hope of better fortune, a vice which falsely shadoweth itself under the title of fortitude and valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loss of their souls and bodies.

DEVILS are our tempters to sin, blasphemy, and all other evils: They that stand in fear of God, take pleasure in that which displeaseth them.

The Devil labours to deceive man, and greatly envies that any should be saved.

Satan useth great cunning to draw men from Christ; and he is undone for ever, that is deceived by him.

Through the envy of the Devil, sin entered into the world.

The Devil was the first author of lying, the first beginner of all subtil deceits, and the chief delighter in all sin and wickedness.

DEVOTION. To desire to serve God in the state of life his providence has placed one in, endeavouring every day to serve in that state more perfectly. This is true devotion.

DEVOUT. The devout see things in a right light, they enter the church with veneration, knowing it to be the house of God. They consider the preacher as God's messenger, his sermon as God's word; the congregation, as God's children; the sacraments, as effectual means of grace, and as inestimable blessings.

DISCIPLINE. We have reason to bless God for those sins which awaken us, lead us to repentance, and make us to love much, because much has been forgiven.

DISHONESTY is an act which engendereth its own torment: for from the very instant wherein it is committed, and with the continual remembrance thereof, it filleth the soul of the malefactor with shame and confusion.

DISPUTES are certainly necessary where fundamental truths are attacked, and to be defended; or where very dangerous errors are broached and revived; but let temper, moderation and zeal, according to knowledge, regulate them.

DISSIMULATION is an evil humour of the mind, and contrary to honesty; it is a countenance ever disagreeing from the heart's imagination, and a notorious liar in whatsoever it suggesteth.

DRUNKENNESS is that vice which stirreth up lust, grief, anger, and extremity of love, and extinguisheth the memory, opinion, and understanding, making a man twice a child: and all excess of drink is drunkenness.

DUTY. There is no excuse that can palliate a deficiency in that respect and obedience a child owes its parent. Filial duty and piety is the fountain of all virtues; it has religion and nature for its basis; and those who build their happiness on such a foundation can never fall; every blessing may be expected from a constant exercise of that most amiable virtue; and as an additional one, God has promised long life, what more can prove its estimate in the eyes of heaven.

When I see a poor man taking care of his children, teaching them their duty to God, and their fellow creatures, or bringing them to be taught, I conclude this man is performing the duty of his station.

DUTIES. Our duties will encrease as our power encreases.

Persons often value themselves for actions which they cannot forbear doing from a constitutional bias; when they ought, in modesty, to distinguish between the *virtue* and *necessity* that impels them.

Hence

Hence it may be inferred, that many persons are not so good either as they think themselves, or as the world thinks them. Such ought to be thankful for, and not proud of, the benevolent hearts given by the Giver of all good.

EDIFICATION. You say you was much edified by such a sermon, yet you continue still the same: you deceive yourself; take heed then of self-deception.

THE CHRISTIAN'S FOUR ELEMENTS.

He feels the fire of divine love,
 He Breathes the air of divine grace,
 He Lives on the Lord's earth,
 He Swims in the ocean of divine goodness.

ENEMIES. When we think of doing a kindness, our enemies ought to have a place in our thoughts, for then we act as become christians.

To forgive our enemy before he is sensible of his fault, is to encourage him in his sin; but not to forgive him, is to sin one's self.

ENMITY. A man who is at variance with his neighbour, and refuses to be reconciled, has but one prayer to make, namely, that God would change his heart.

E N.

ENTHUSIASTS often depreciate the scriptures they mean to extol, by abused and indiscriminate applications.

ENVY. Be ever willing to allow due praise to those who merit it; let not their superior excellence blind you to their worth, or tempt you to depreciate them; could you by the breath of slander tarnish their fairest fame, remember that blackening the action of your neighbour, does not add a lustre to your own.

“Through envy proceeded the fall of the world and death of Christ.”

For he (Pilate) knew that the chief priests had delivered him for envy.

An antient heathen also hath personified envy,
And painted her in a mischievous attitude:

“ ————— Gnara malorum,
“ Invidia infelix ! animi vitalia vidit,
“ Laedendig ; vias.”

ETERNITY. Consider things as they have respect to eternity.

Use things temporal so as not to lose things eternal. Live and act as for eternity,

EVENING MEDITATION. Cast up the accounts of the day; if aught be amiss, beg pardon: gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

EVENING REFLECTION. Let not soft slumbers close your eyes, before you've recollected thrice
The

The train of actions through the day:

Where have my feet chose out the way from you?

What have I learnt, where'er I've been,

From all I've heard, from all I've seen?

What know I more that worth the knowing?

What have I done that's worth the doing?

What have I fought that I should shun?

What duty have I left undone?

These self-inquiries are the road,

That lead to virtue and to God.

Remember that many go to bed and never raise again, till they be awaken'd and raised up by the fearful sound of the last trumpet; but he that sleepeth and wakeneth with prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely and safely, yield up thyself into the hands of God, whilst thou art waking, and so go to bed with a reverence of God's Majesty, and consideration of thine own misery.

EVIL. Disobedience to God's will is the occasion of all evil and misery.

EVIL SPEAKING. There is no man but knows more evil of himself than he does of his neighbour, therefore let him hold his tongue about others.

FAITH. Be not so weak as to think you may be saved by a good belief alone, by your faith in Christ, and trusting in God, without obedience to his commands.

mands. It is for Christ's sake only you are saved, *but he will not save none (but those who obey him,)* Heb. 5. 9. and that only is true *saving faith*, which purifies the heart, and produces obedience, and since God hath plainly told us that we cannot be saved without holiness; if we take up a foolish confidence, that we may be saved without it, this is not trusting in God, but our own fancies, and the Devil's delusions. We may safely trust in God's promises, but then let us see to perform the conditions, and become such an humble, holy people, as he has promised for Christ's sake to own and save. Take heed of mistaking the manner of repentance, as if it were only being a little sorry for our sins, and crying to God for mercy, and then all will be well, tho' we go on still in our old ways; but this is a most dangerous mistake; for a man never truly repents till he forsakes his sin, and changes his course; when the drunkard becomes sober, and the prophane man a devout worshipper of God, and so continues: true repentance changes the heart and life of a sinner.

Faith absolutely necessary to salvation, and to find acceptance of our works before God.

Without faith there can be no good work done, accepted, and pleasing God.—Therefore saith St. Paul, *without faith it is not only not possible to please God; but whatsoever work is done without faith, it is sin, and dead before God.* Let man therefore reckon upon his good works before his Faith, because where there is no Faith, there can be no good works.—If a heathen clothe the naked, feed the hungry, and do such other like works; yet because he doth them

not

not in Faith, for the honour and love of God, they are but dead, vain, and fruitless works to him: because it must be Faith alone that commandeth the work of God: and therefore, where the Faith of Christ is not the foundation, there is no good work, what building soever we make.

So the virtues of *strength, wisdom, temperance, and justice*, are all referred unto this same Faith; for without this Faith we have not them, but only the names and shadows of them. Thus you shall find many, which have not the true Faith, that are not of the flock of Christ, and yet, in appearance, they flourish in good works of mercy, you shall find them full of pity, compassion, and given to justice, and yet for all that, they have no fruit of their works: because the chief work is wanting, which chief work is Faith, according to that declaration of Christ to the Jews, who asking him what they should do to work good works, he answered, *this is the work of God, to believe in him whom he hath sent.*

They who glitter and shine in good works, without Faith in God, are like dead men, which have goodly and precious tombs, and yet it availeth them nothing.—A man must needs be nourished by good works; but first he must have Faith. He that doeth good deeds, yet without Faith, he hath no life; I can shew a man, that by Faith without works lived, and came to heaven; but without Faith never man had life. The thief that was crucified, when Christ suffered, did believe only, and the most merciful God justified him.—It is true, if he had lived and not re-
garded

garded Faith, and the works thereof, he should have lost his salvation again. But this is the effect that I say, that Faith by itself saved him, but works by themselves never justified any man.—Whereby you may perceive, that neither Faith without works, (having opportunity thereto), nor works without Faith, can avail to everlasting life.

Without Faith it is impossible to please God. A firm Faith is the best divinity; a good life is the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

Faith is known by works, as trees are by their fruits.

Faith in Christ, love to him, and dependance on him, must go together.

Faith promoted and fears prevented,

Rouse up my sadn'd soul, and want out dare,

This is a time to trust, not to despair.

Faith in great want, hath still more active been,

It lives not in the eye, but things unseen.

What tho' my love be gone and I forgot,

There is a living God forgets me not.

He sees my wants, and he beholds my ways;

And he denies me not, though he delays,

What for a while though he should still deny me,

'Tis not to punish sure, but for to try me.

Faith raises those whom want would soon cast down,

Believes God smiles, although he seems to frown,

So brings things far remote near hand to be,

And makes us look beyond what now we see.

Faith leaves us not in just desiring things,
Till them to us, or us to them it brings.

FASTING from pleasant meats, rather than from all kinds of food, (as it would answer the ends of mortification), is not gratifying the palate nor ministering to luxury, so it would agree with every constitution, and answer the objection, that my condition will not suffer me fast.

FEAR is two-fold, good and evil. Good fear is that which is grounded upon a good discourse of reason and judgment, standing in awe of blame, reproach and dishonour, more than death or grief. Evil fear is destitute of reason, it is that which we call cowardliness and pusillanimity, always attended on with two perturbations of the soul, fear and sadness. It is also a defect of the virtue of fortitude.

FEARS. He that attempts to get rid of his fears, by running from God, will infallibly increase them. Fear God and you need not fear any one besides. Fears and hopes alternately vary the prospects of all men, whether saints or sinners.

FOOD—INTEMPERANCE. Without the grace of God, that which is intended and necessary for the life and judgment of the body, becomes the death of the soul; excess is always hurtful.

FOOLS. True christians are accounted God Almighty's fools, and by the world in general, the Lord increase the number of such fools.

F O R.

FORGET INJURIES—LOVE ENEMIES. These must have no bounds in the heart, though as to the outward behaviour they must have some limitations.

FRIENDSHIP is a perpetual community of will, the end whereof is fellowship of life; and it is framed by the profit of a long continued life. Friend is also an inveterate and ancient love, wherein is more pleasure than desire.

Friendship is the union of souls.

Ask you what's friendship? " 'Tis the link which binds,

Unites, and forms the harmony of minds,"

Grasp the whole world of reason, life and sense,

In one close system of benevolence;

Happier, as kinder, in what e'er degree,

An heighth of bliss is depth of charity.

Of all felicities, the most charming is that of a firm and gentle friendship; it sweetens all our cares, and dispels our sorrows, and counsels us in all our extremities.

FRUGALITY. We ought to manage our temporal riches to the best advantage, not out of covetousness, but because they are the gifts of God.

FUNERAL. Taking a solitary walk in the evening of a summer's day in the adjacent fields, to meditate on the works of creation, unmolested by the cares of business and the strife of tongues; I

was met by the funeral of a brother mortal, advancing with solemn pace to man's long home (the *grave*.) Struck with a sight which reminded me of my own mortality and approaching dissolution (how near or distant God alone can tell) I was naturally led to reflect on the awful change which soon must take place on me—and all.

FUTURITY, employ the present time in preparing for a future state.

Improve the life that now is, in preparing for that which is to come, so shall life *temporal* be a happy life to *eternal*.

GIVE your heart to your Creator, due reverence to your superiors, honour to your parents, your bosom to your friend, diligence in your calling, an attentive ear to good counsel, and your charity to the poor.

GLORIFY. Man's chief end is to glorify God, and enjoy him for ever.

GOD. The beginning of all things, the idea and pattern of all good, is the Almighty Omnipotence, who wanteth beginning and ending; being made of none, hath by his own power created all things.

“*In the beginning God created the heavens,*” &c. to believe that there is a God, is the first article both in natural and revealed religion. God is Almighty,
(says

(says St. Jerom) who made all things, not by angels or any other powers, for he needed none of these; but by his word and spirit he completed and perfected them; for the son and spirit were always with him, by whom he did all things according to his will.

A true God produces a true religion; a false God, a false religion. Jews, Turks, Pagans, Deists, Arians, Socinians, and Christians, all differ about a religion, because they differ about a God.

God is greatly to be feared, and to be had in reverence by all them that come before him.

GODLINESS hath the promise of the life that now is, and of that which is to come. What an encouragement is this, to live soberly, righteously, and godly in the world?

GOOD. Moral good is that which, from choice and design in the agent, produces others happiness: Natural goodness is the same without choice.

GOODNESS is that which includeth in itself a dignity that savoureth of God and his works, having a perpetuity and steadfastness of godly substance.

GOOD WORKS. Our actions are the proof of our faith; shew me thy faith without thy works, and I will shew thee my faith by my works.

Our life is the best proof of our faith and religion. "By their fruits shall ye know them."

GOSPEL. The sacred writings are styled the gospel, because they contain glad tidings of salvation for lost sinners.

GRACE. God has promised to give his grace and spirit to those who humbly ask and pray for it.

Ever seek the grace of God to guide your steps aright, and ever tread in virtue's path with pleasure and delight. Ask and ye shall receive, that your joy may be full.

Be sure before you sit down to meat, to beg God's blessing upon it, and afterwards return thanks.

GRATITUDE. Our thankfulness and gratitude to God for the mercies we receive, should be express every morning, and repeated every night.

GRATITUDE to BENEFACTORS. What humility should it excite in us, what zeal and resolution to repay by a useful life the obligations we lie under, and to become a helpful member to society, to which we are so much indebted, many are intitled to the favors of the world, from the merit of their ancestors; on the contrary, the world has a right to demand good actions from us, for the very subsistence we owe to it, who are but the children of providence and human beneficence.

HAPPINESS. He who moderates his desires, adorns his life by a good conversation, and keeps fortune

tune under his feet, enjoys the best happiness this world can afford.

The happiness of this world is transitory and vain, but the happiness of heaven will endure for ever.

We ought to think ourselves happy in that we are not so miserable as we might be.

If we are not so happy as we desire, it is well we are not so miserable as we deserve : there are none but what have received more good than they have done, and done more evil than they have suffered.

God suffers none to be truly happy who seek not their happiness from him.

Happiness consists in contentment, and resignation to the will of God in all things.

Happiness consists in an intire confidence and reliance on the divine being, and in unremitting endeavours to obey the will of that being.

What is commonly called temporal happiness, consists in a share of the comforts and conveniencies of life, admits of much improvement, and is greatly more in our power than men are willing to allow.

ON HAPPINESS.

Oh! happiness! celestial sound!

Sought for so oft, so rarely found.

Say where is fix'd the blessed retreat?

Amid the splendour of the great?

Ah no! there, thousands search in vain,

Who never to that bliss attain:

The rural cot, the busy town,

Alike in each, tho' little known;

Dost thou (for I would gladly know)
 Deign to inhabit here below),
 Do paths of pleasure lead the way ?
 Few, surely, there would go astray ;
 Virtue must be the only road ;
 Since to be happy's to be good ;
 And angels happier only prove,
 Because they're better—and they love.

What true HAPPINESS consist in,

1. In tranquility of mind.
2. In health of body.
3. In peace of conscience.
4. In grace in the soul.

It needs no fine gardens, stately palaces, sumptuous apartments, or numerous attendants, to support or maintain it, but is satisfied with the natural tapestry of the tender grass, and the simple music of the running stream.—No man can be truly happy who wishes for more than he enjoys, and that man cannot possibly be wretched who is contented with what he has.

HATE or ENVY is a grief arising from another man's prosperity, and malignity is most commonly joined with it ; whether it be the foundation of it, as some say, or one part thereof, as others would have it. This malignity or common hate is a delight and pleasure taken in another man's harm, although we receive no profits thereby ; and it seemeth to accidental, that is procured by a hatred or
 ill

ill will, arising of some evil affection which one man beareth to another.

HEAVEN is generally taken for that part of the world which is over our heads, a place full of the divine residence, and the land where the faithful after this life expect their portion and inheritance.

HEAVEN AND HELL. That the desirable things of heaven should be so slighted and despised, and the dreadful horrors of hell should so little affect our fears, must be for want of faith in their reality.

The joys of heaven and pains of hell will know no end.

'Heaven will be the eternal inheritance of the saint; and

Hell the everlasting portion of the sinner.

The reason why so many go to hell is, because so few think on it.

HELL is in all things contrary to heaven: It is a place of torment, misery, and desolation; where the wicked shall endure the endless judgment of pain for their offences.

HEARING. In hearing of God's word, (whether it be read or preached) be not only attentive to it, but inwardly digest it by applying to your own conscience it's general admonitions, reproofs, or exhortations; and by treasuring up in your memory it's precepts and examples, it's promises and threatnings

threatnings, for the constant and right ordering of your conversation.

HERESIES and HERETICS.

Heresy is a wilful and obstinate opinion grounded in the mind, and the sister of ignorance, a professed enemy to all truth, presumptuously opposing itself against the principles of faith and true religion.

After the accession of Christ in heaven, Divers, by the instigation of the devil, did, as Simon the Samaritan and others, who sought to seduce the people from the true faith they embraced, teaching, and preaching heresies.

Heresy streweth the plain and open way of truth with thorns and brambles.

If we follow our own imaginations, neglecting the truth, we renounce our salvation, and yield ourselves subject to satan.

HOLINESS. The happiness of another world is promised to a holy life, and not to a penitent death. Therefore he is the best man, and fittest for heaven, and most likely to enjoy it, who delights in doing good on earth, and trusts not to a death-bed repentance.

HOPE is that virtue whereby the mind of men putteth great trust in honest and weighty matters, having a certain and sure confidence in himself: and this hope must be strongly grounded upon a sure expectation of the help and grace of God, without which, it is vain and imperfect.

H U-

HUMANITY. The truly brave, must be humane.

The truly brave man can hardly shew a greater instance of humanity, than by looking back with tenderness and compassion upon the infantile and helpless state he himself was once in.

“ Ah, little think the gay licentious proud,
When pleasure, power, and affluence surround ;
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste ;
Ah little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain.

How many sink in the devouring flood,

• Or more devouring flame. How many bleed
By shameful variance betwixt man and man.

How many pine in want, and dungeon glooms ;

Shut from the common air, and common use

Of their own limbs. How many drink the cup

Of baleful grief, or eat the bitter bread

Of misery. Sore pierc'd by wint'ry winds,

How many sink into the sordid hut

Of cheerless poverty. How many shake

With all the fiercer tortures of the mind.

Unbounded passion, madness, guilt, remorse :

Whence tumbled headlong from the height of life,

They furnish matter for the tragic muse.

Even in the vale where wisdom loves to dwell,

With friendship, peace, and contemplation join'd,

How many, rack'd with honest passions, droop

In deep retir'd distress. How many stand

Around

Around the death-bed of their dearest friends,
And point the parting anguish !"—

THOMSON.

HUMAN NATURE.

Search thro' the countless myriads of mankind,
Not one completely good or bad we find ;
Commix'd the seeds in every breast are sown,
Nor mortal fiend or angel e'er was known ;
In Socrates the blackest vices grew,
Which virtue smother'd ere they sprang to view ;
In Nero's bosom virtue's flowers were found,
But vice's weeds soon choaked the fertile ground.
From strongest acids sugar we produce,
From sugar we extract the sow'rest juice.

HUMILITY prepares us to receive grace, for
God gives grace to the humble.

The more a man grows in religion and true goodness, the more he grows in true humility.

Humility is not only the greatest ornament of a christian, but it makes a man in some degree resemble the Saviour, and is a necessary qualification for eternal happiness.

Humility is plain, but it is a comely suit for a christian.

He that is truly humble, never thinks he has any thing to be proud of. To despair because we are poor and wretched, is not humility, but abominable pride.

HYPPO-

HYPOCRISY. By hypocrisy a man does not only deceive the world, but very often imposes on himself; for it conceals his own heart, and makes him believe he is more virtuous than he really is. It is this fatal hypocrisy and self-deceit, which is taken notice of in these words, who can understand his errors? "*cleanse thou me from secret faults.*"

To profess religion and not possess it, is nothing else but hypocrisy in the sight of God.

HYPOCRITE. The man who makes a cloak of religion to hide his villany, is an arrant hypocrite, and as such must expect the hottest place in hell.

If there are different degrees of happiness in heaven, there are also different degrees of punishment in hell.

He who is angry with other men's faults, and not angry at his own, is an hypocrite.

IDLENESS is such a badge of disgrace, that he who wears it is a reproach to religion, a scandal to society, and despised by God and men.

If the devil catches a man idle, he generally sets him to work.

JEALOUSY is a disease of the mind, proceeding from a fear that a man hath; that thing is communicated to another which he would not have common, but private to himself: it is also bred of that love,

love, which will not suffer a partner in a thing beloved.

JESUS CHRIST is God's son, the sinner's best friend.

Jesus is the only saviour of lost man, faith in him makes him our refuge from the storm of God's wrath, and will entitle us to his favour, intercession, and acceptance.

There is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only in the name of our Lord and Saviour Jesus Christ.

If you know Christ, you need know little more,
If not, all's lost you have learn'd before.

To know God, without knowing our misery,
creates pride: to know misery, without knowing
Christ, cause despondence.

If thou my Saviour art but nigh,
Chearful I live, and joyful die;
Secure when earthly comforts flee,
To find my happiness all in thee.

Christ is the way, the truth, and the life. The way wherein thou oughtest to walk; the truth which thou desirest to obtain; and the life of happiness which thou longest to enjoy,

ST. AUGUST.

If you labour for a time, you will afterwards enjoy an eternity of rest. If your sufferings are of a long

long duration, your joy will last for ever : and if your resolution wavers, and is going to desert you, turn your eyes towards Mount Calvary, and consider what Christ suffered for you, innocent as he was. This consideration will enable you to say in the event, that your sufferings lasted only for a moment.

IDEM.

JESUS CHRIST proved from Scripture.

There is but one Mediator between God and man, even the man Jesus Christ. 1. Tim. ii. 5. No man cometh unto the Father but by him. John xiv. 6. The Father sent the Son to be the Saviour of the world. 1. John iv. 14. To seek and to save that which was lost. Luke xix. 10. That we might livethrough him. 1. John iv. 9. That world through him might be saved. John iii. 17. That believing we might have life through his name, John xx. 31. That whosoever believeth in him, should not perish, but have everlasting life. John iii. 15. Eternal life is the gift of God through Jesus Christ our Lord. 1. John v. 11. Who is the captain of our salvation. Heb. ii. 10. Neither is there salvation in any other ; for there is none other name under Heaven given among men wherehy we must be saved. Acts iv. 12. The just shall live by faith, Rom. i. 17 ; Gal. iii. 11 ; Heb. x. 38.

IGNORANCE is that defect which causeth a man to judge evil of things, to deliberate worse ; not to know how to take the advantage of present good things, but to conceive ill of whatsoever is good in man's life.

I M-

IMMORTALITY. Every rational creature under heaven is a candidate for immortality ; we cannot think of this too often, this corruptible body must put on incorruptible, and this mortal immortality.

INFAMY is the livery of bad deserts in this world, and that which for our malignities and evil doing staineth our names and our successions with a perpetual disgrace, through the report of our misdeeds and unjust attempts.

INGRATITUDE is that which maketh men imprudent, so that they dare join together to hurt those who have been their best friend, and them to whom they are bound both by blood, nature, and benefits.

INGRATITUDE for FAVORS. This was Hezekiah's crime, for which he suffered, he forgot God, who had done so much for him, and in the pride of his heart was lifted up, &c.

The ancient heathens used to say, call me an ingrate, and you call me every thing that is bad.

JOY AND PLEASURE. If you can be good with innocent pleasure, God will approve your joy.

JUSTICE leads to Godliness, and Godliness is the knowledge of God: it is moreover, in respect of us, taken for an equal description of right and of laws.

JUSTI

JUSTIFICATION OF MAN. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the homily of justification.

Of Good Works. Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away sins, and endure the severity of God's judgements; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch, that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

Of Works before Justification. Works done before the grace of Christ, and the inspiration of his spirit, are not pleasing to God; forasmuch as they spring not of faith in Jesus Christ.

KINDNESS. Kind words, says the prophet, turn aside wrath; however, if it tends not to disarm anger, it certainly helps to preserve good humor, and to an amiable mind, nothing is more satisfactory. The most essential services he can confer, lose their value if unaccompanied by kindness, for it is not the act, but the manner which constitute the favor; in a word, it makes us beloved by our equals, respected by our inferiors, and happy in ourselves.

TO KNOW GOD. No man can know God, but he must love him; it is to know that he is the fountain of all good, that he loves him better than he does himself; that he is ready to help, direct and assist him; that he is a father to him, and forbids him nothing but what will really hurt him. *This is eternal life, to know thee and Jesus whom thou hast sent.* 1. John v. 20.

KNOWLEDGE is that understanding which we have both of our Creator, and of his works and will, and of our own selves; it is the store-house of all wisdom, and the beginning of our salvation.

The more knowledge we have of God, ourselves, and the way of salvation by Jesus Christ, the more humble, watchful, prayerful, and solicitous we shall be to make our calling and election sure.

Know thyself that thou may'st fear God; know God, that thou may'st love him; in this thou art initiated to wisdom, in that perfected. The fear of the Lord is the beginning of wisdom; the love of God is the fulfilling of the law.

SELF KNOWLEDGE is the most proper knowledge in the world; without it a man can neither be a proper judge of his own conduct, nor that of his fellow creatures.

KNOWN SIN. Every man who lives in known sin, is advancing towards atheism; that is, to a state which obliges him first to wish, and then to say there is no God.

LAW.

LAW. The law is divided into two parts; that is, the Law of Nature, and the Law written. The Law of Nature is that by which a man discerneth between good and evil, as much as sufficeth to take from him the cloak of ignorance, being reprov'd even by his own conscience. The law written, is that which is divided into divinity and civility: the first teaching [manners, ceremonies and judgment; the latter, matters of policy and government.

The design of the moral law was to discover sin, either by informing the understanding, or by awakening the conscience.

Who learns the law, he never keeps,

Is one who sows, yet never reaps,

LEARNING is the knowledge and understanding of the arts and sciences.

LIBERALITY is an excellent use of those benefits which God putteth into our hands, for the succouring of many: which virtue is altogether joined with justice, and ought to be guided by prudence and moderation.

LIBERTINE PRINCIPLES. Why are too many pleas'd to hear religion ridiculed? is it because it is ridiculous? No, but because men's lives are corrupt, and they secretly wish there was no truth in religion.

The way to stop the mouths of libertines is, to

E

oblige

oblige them to produce their creed, and their principles, and to prove them.

LIFE is given and continued for no other end but to glorify God, and work out our own salvation; this is not often enough thought of. A true christian is neither over fond of life, nor weary of it.

Life is a voyage, in the progress of which, we are perpetually changing our scenes: we first leave childhood behind us, then youth, then the year of mature age, then the better or more pleasing part, old age.

Every wise man, therefore, will consider this life only as it may conduce to the happiness of the other, and chaerfully sacrifice the pleasures of a few years to those of an eternity.

States of Life inconsistent with Salvation :

The idle voluptuous life of men of fortune. The busy life, which allows no time for serious reflection. And the professed sinful life of the votaries of pleasure and dissipation.

The life of man is of short duration, even as a flower, so it fadeth.

Live the good man that you may die the real christian : and so live on earth, that you may live for ever in heaven.

True, as the scripture says, man's life's a span ;

The present moment is the life of man.

Of life, the present moment's all that we are sure ;

We can't call back one past, nor one to come ensure.

LOVE

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LOVE is the effect of the soul, whereby man's heart hath no fancy to esteem, value, or ponder any thing in this world, but the care and study to know God: this love is heavenly.

LUKEWARMNESS consists in a settled indifference about religion, under a formal profession of it.

A lukewarm christian makes a formal and outward profession of religion, but is equally indifferent to, and unaffected with, all he professes. At the same time he has a temper of great self-sufficiency, and an affectation of superior understanding: he can very well comply with the forms of religion, but is a stranger to the power of it.

A lukewarm christian is a great stranger to secret vital devotion.

A constant neglect of religion is impiety—a total rejection of it is apostacy and atheism.

LYE. He who tells a lye, is not sensible how great a task he undertakes; for he must be forced to invent many more to maintain that one.

LYING is a false signification of speech, with a will to deceive; which cannot be cured but by shame and reason.

When Aristotle was once asked, what a man could gain by uttering falsehoods, he replied, "not to be credited when he tells the truth."

MAN is a creature made by God, after his own image, just, holy, good and right by nature; and

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compounded of soul and body: of soul, which was inspired of God with spirit and life; and of perfect natural body, framed by the same power of God.

Man was created to set forth the glory of his creator,, and to speak and do those things which are agreeable unto him; through the knowledge of his benefits.

Man was wonderfully created, but more wonderfully redeemed.

The truly good man in a state of *affluence*, has the eye of *pity*, the heart of *charity*, the ear of *mercy*, the feelings of *humanity*, and the hand of *liberality*; he is a real friend to the poor, an example of benevolence to the rich, a pattern desiring universal imitation, and a blessing to all around him.

The poverty of a wicked man. Nothing remains for a wicked man at death, but a coffin for his body, and hell for his soul.

MARRIAGE. A religious education is the best security for the performance of the matrimonial duties.

MARTYRDOM. Let the examples of the pious martyrs animate us to a steady perseverance in the faith of the gospel, and inspire us with the sincerest gratitude to our blessed Redeemer, who suffered on the cross, and submitted to martyrdom for our sakes, who was crucified for our iniquities, and rose again for our justification.

MEDITATION. Often meditate on the joys of Heaven, which will be everlasting, and this will fix your

your affection on things above, and render you very indifferent to the vanities and pleasures of this world.

ANATOMICAL MEDITATIONS. May your *head* be enlighten'd by the *spirit of God* in the mysteries of *divine truths*,—your *memory* well furnished with *divine knowledge*,—your *understanding* well inform'd in *divine things*,—your *heart* well inflam'd with *divine love*.—your *affections* well regulated by *divine grace*,—your *actions* well aim'd at *God's glory*,—your *thoughts* well fix'd on *things above*,—your *words* well season'd with *spiritual salt*,—your *faith* well founded on the *rock of Christ*,—your *hopes* well grounded on the *foundation of Jesus*,—your *obedience* well approv'd by *God the great judge of all*.—Then come *life, death, poverty, misfortunes, tribulation, or distress*, all shall be well through *life, at death, and to all eternity*.

MORNING MEDITATION. Our morning meditations should be, to lift up our hearts to God in thankfulness for prolonging our lives. To make fresh resolutions of approving ourselves his people, by our actions. To set a watch over our own infirmities and passions, and over the snares laid in our way through the day.

Purify your morning thoughts with private devotion; till then, admit no business. The first born of your thoughts are God's, and not your's

but by sacrilege; therefore think yourself not ready to enter on temporal concerns, till you have praised him; and he will always be ready to bless you.

It is good to draw near to God. Psalm lxxiii. 28.

If prayer be neglected, no good can be expected.

Make prayer a pleasure, and not a task.

MEMORY is that which preserveth the understanding, keeping fast those things heard and learned; it is the mother of the muses, the treasure of knowledge, the hearing of the deaf, and the sight of the blind.

Five things necessary to keep in Memory.

WAS To remember the time past what thou was; to remember the time present what thou art; to remember the time to come what thou shalt be; to remember what thy parents have done for thee; and to save something in thy youth to keep thee when thou art old.

MERCY. The Lord knowing man's utter inability to render him perfect obedience, will have mercy and not sacrifice, blessed be his holy name.

MINISTERS, whose business it is to recommend religion to others, should beware of dwelling too much on gloomy subjects. That peace and tranquillity of mind, which true religion is calculated to inspire, is a more powerful argument in its favour, than all the terrors that can be uttered. Terror may indeed deter men from outward wickedness, but can never inspire them with that love of God and real goodness, in which alone true religion consists.

MISERY.

MISERY. The sinner might have justly expected eternal misery as his portion, at his Maker's hands; had he not declared himself a God of infinite mercy.

Scarce an ill to human life belongs,
But what our follies cause, or mutual wrongs,
Or if some stripes from providence we feel,
He strikes with pity, and but wounds to heal.

MODESTY. True modesty is not easily defined, many profess the outward appearance of it, who in private act entirely opposite to its tenets; it should not only prove itself in our dress and behaviour when in public, but accompany us in our closet; a chaste mind will never suffer itself to be employed, even on fictitious subjects of impurity, but discover itself as much in the choice of literary amusements as in the conduct and appearance.

MORAL DUTIES. Doctor Smith, after having very clearly described the excellencies of the moral duties, assures us---the positive parts of religion are our duty as well as those, and God by his sovereign authority exacts them at our hands; and unless, when Jesus Christ has been sufficiently proposed to us, we do sincerely believe in him---unless we use covenant with him by baptism, and frequently renew that covenant with the Lord's supper---unless we diligently attend on the public assemblies of his worship---there is no pretence of morality will bear us out, when we appear before his dread tribunal.

MORNING. Rise as soon as your health and
E 4 other

other occasions shall permit ; it is good to be as regular as you can, and as early. Remember he that rises first to prayer hath a more early title to a blessing; But he that changes night into day, labour into idleness, watchfulness to sleep, changes his hopes of blessing into a dream.

Rise early to your business, learn good things, and oblige good men ; these are three things you shall never repent of.

Never let any one think it an excuse to lie in bed because he has nothing to do when he is up ; for whoever hath a soul, and hopes to save that soul, hath work enough to do to make his calling and election sure, to serve God, and to pray, to read and to meditate, to repent and to amend, to do good to others, and to keep evil from themselves. And if thou hast little to do, thou oughtest to employ the more time in laying up for a greater crown of Glory.

MORTAL. We should live as become dying immortals, well assur'd our mortal bodies must put on immortality.

Work while it is day, for the mortal night of death cometh wherein no man can work.

Now is the accepted time, now is the day of salvation ; put not off the work of repentance, lest death should alter now to *never*.

MUSICK is an unsearchable and excellent art, in which by the true concordance in sounds, a sound of harmony is made, which rejoiceth the spirits, and unloadeth grief from the heart, and consisteth in time and number.

Musick

Musick used moderately, like sleep, is the body's best recreation.

The intention of musick is not only to please the ear, but to exprefs sentiments, strike the imagination, *affect* the mind, and command the passions.

The most commendable end of musick, is the praise of God.

Musick has a very happy effect in relieving the mind when fatigued with study. It would be well if every studious person were so far acquainted with that science as to amuse himself after severe thought, by playing to inspire chearfulness and good humour.

Musick, the fiercest grief can charm,

And fate's severest rage disarm;

Musick can soften pain to ease,

And make despair and madness please;

Our joys below it can improve,

And antedate the bliss above.

POPE.

NATURE is that spirit or divine reason, which is the efficient cause of natural works, and the preserving cause of those things that have been through the only power of the heavenly word, which is the workmanship of nature, and the whole world, and hath infused into every thing a lively virtue and strength, whereby it increaseth and preserveth itself by a natural faculty.

NEW

NEW TESTAMENT. It is reported of the Emperor Theodosius, senior, that he wrote out the whole of the New Testament with his own hand, and constantly read a part of it every day.

It is a fact beyond contradiction, that every individual should acquire a thorough knowledge of the life and death of our blessed Lord and Saviour Jesus Christ, who was crucified for our sins, and rose again for our justification, that mankind, by the merits of his redemption, through faith, and the good works, which it naturally produces, might enjoy everlasting happiness through eternity, in the realms above.

Jesus Christ, his life, death, and ascension.

—————“ In his blest life,
 I see the path, and, in his death, the price,
 And in his great ascent, the proof supreme
 Of immortality. And did he rise?
 Hear, O ye nations! hear it, O ye dead!
 He rose! he rose! he burst the bars of death.
 Lift up your heads, ye everlasting gates!
 And give the King of Glory to come in.
 Who is the King of Glory? he who left
 His throne of glory, for the pang of death:
 Lift up your heads, ye everlasting gates!
 And give the King of Glory to come in.
 Who is the King of Glory? he who slew
 The rav'nous foe, that gorg'd the human race!
 The King of Glory, he, whose glory fill'd
 Heaven with amazement at his love to man;
 And with divine complacency beheld
 Few's most illumin'd, wilder'd in theme.”

OATHS.

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OATHS. An oath is a persuasion or calling God to witness that our assertions are just, true and honest. And of oaths, some be lawful, some unlawful: the lawful oath, is that which is taken before authority; the oath unlawful, is that which is vainly, and without occasion, uttered.

ECONOMY.

Spare not, nor spend too much, be this thy care,
Spare but to spend, and only spend to spare.

OPINION. There are many people in the world who having adopted an opinion, however erroneous, are determinately deaf to all conviction; and tho' their reason avows their error, pride prompts them to disown it, such a conduct is highly consumable, as it not only implies an obstinacy of disposition, but deprives us of information, and it is surely better once to own ourselves wrong, than always to continue so.

ORDINANCES. Attend diligently upon divine ordinances, yet beware of putting ordinances in God's stead, hath not thy heart said, "I will go and hear such a man, and get strength and comfort, for I now find myself weak, barren, and unfruitful? How should means and ministers help thy soul, except the Lord help.

Do not instantly upon your return from church, return also to the world, and secular thoughts and employments; but let the remaining parts of that day be spent in reading, meditation, and prayer.

PAIN.

PAIN. Life is chiefly made up of pleasure and pain, the proper regulation of the former and suitable improvements of the latter, should be our daily study.

PASSIONS. On the due management of these, our hopes of health and longevity in a great measure depend. Anger and fear are the underminers of the constitution. Tranquillity of mind should be aimed at by all persons who value their health.

PATIENCE. The practice of patience consists in a firm belief, that a just God has the controul and guidance of all events in this world.

Job is held up as a pattern for patience; for when God seemed to withdraw his beneficent hand, and to let loose the ministering agents of his displeasure, yet, under the most afflictive circumstance, Job says, *the Lord gave, and the Lord taketh away; blessed be the name of the Lord.*

The chief security against the fruitless anguish of impatience, will arise from a frequent reflection on the wisdom and goodness of the God of nature, providence, and grace, in whose hands are riches and poverty, honour and disgrace, pleasure and pain, life and death.

PATIENCE AND RESIGNATION under the trials of life, and a firm reliance on the faithfulness,

ness, wisdom and mercy of omnipotence, will evidence the truth and happiness of religion, better than a thousand arguments, be as strong as they may.

PEACE AND UNITY. The means of preserving them is to be diffident of our own opinions, to despise worldly honours, and to love subjection, and sit loose from earthly things.

PEACE from court to court, expresses briskly fly;
Great offers made to purchase peace thereby;
All give their wishes to its ling'ring birth,
And hope it too, to ease the groaning earth.
Let every man incessant be in prayer
To th' God of peace, that they therein may share.

PERSUASION. It is not he who teacheth, that convinceth; but we convince and persuade ourselves, when by God's grace we attend to what we hear, and reduce it into practice.

PIETY is the foundation of virtue; where the spring is polluted, the stream cannot be pure; and where the ground-work is not good, the building is not lasting; he does nothing that begins not well: that is only praise-worthy, which proceeds from a right principle. Divinity is a better stock than morality to graft on; little can be expected from depraved nature.

On piety, humanity is built,
And, on humanity, much happiness;
And yet still more on piety itself.

FILIAL

FILIAL PIETY. A good man will in all he has, do credit to his father's memory. And will rather choose to build upon, than demolish his father's foundations.

The loss of a father, where a great estate is to descend to the son, is the test either of a noble or ignoble heart.

TRUE PIETY preferable to all human attainment. *Wisdom* may raise admiration. *Judgment* may command respect. *Knowledge* may gain attention. And *beauty* enflame the heart with love. But true *Piety* will obtain the approbation even of God himself, gain his divine plaudit, and make him our everlasting friend.

PLEASURE. Many young persons who delight in the perplexing labyrinth of pleasure, talk of diving godly when they grow old, whereas they ought to consider, that so far as they indulge vice, the more strength it will gather with their years, and the farther they advance, the more difficult it will prove to find their way out again; and there is but little probability heaven will accept of a Death-bed repentance for an age of guilt.

POVERTY. Some men are poor by their own faults; some by the faults of others.

The richest are oftentimes the poorest in respect of spiritual attainments, and the poorest are sometimes the richest.

A poor

A poor christian is dearer to God, than the richest man without grace.

There is this difference between rich and poor christians, where a christian is poor his heavenly father keeps the purse; but the rich keep the purse themselves. And it often falls out, that it is better to have the purse in our Father's hands than our own.

Whoever hath Christ in his heart by faith cannot be poor; whoever wants him cannot be rich.

POVERTY OF SPIRIT. It is declared in the sacred writings, that the poor in spirit are blessed, *for their's is the kingdom of heaven.* Matthew v. 3.

PRAYER. Prayer (as some divines affirm) is to talk with God, craving by intercession and humble petition, either those things which are necessary for the maintenance of this life, or forgiveness of those sins which through frailty we commit.

There is such a thing as converse with God in prayer, and it is the life and pleasure of a pious soul. Without it we are no Christians; and he that practiseth it most, is the best follower of Christ; for our Lord spent much time in converse with his heavenly father.

This is the balm that eases the most raging pains of the mind, where the wounded conscience comes to the mercy seat, and finds pardon and peace there. "It is good to draw near to God," in prayer.

Pray:

Pray often, because you sin always, repent quickly, lest you die suddenly; he that repents because he wants power to act, repents not of sin, till he forsakes it; and he that wants power to commit sin, does not forsake sin, but sin forsakes him.

Begin and end every day with God. In the morning when you awake, accustom yourself to think first upon God, and let him have your first waking thoughts. Lift up your heart to God reverently and thankfully for the rest in the night past, and let your first discourse be agreeable to your thoughts.

Let secret prayer, by yourself alone, be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer. He that says, "Be fervent in prayer," says also, "Be not slothful in business." Rom. xii. 2.

SECRET PRAYER. What it is:

"A Soul in commerce with her God, is heaven;
Feels not the tumults and the shocks of life;
The whirls of passion, and the strokes of heart.
A deity believed, is joy begun;
A deity ador'd is joy advanc'd;
A deity belov'd, is joy matur'd."

Pray not to God to give sufficient, for that he will give unto every man unask'd, but pray thou mayest be contented and satisfied with that which he giveth thee.

A sinner who prays for any other mercies than the grace of repentance and conversion, must not expect to be heard.

Every

Every man that prays, owns himself a beggar, which ought to make him humble.

The eloquence of prayer consists in but proposing our wants to God in a plain manner. Lord, if thou wilt thou canst make me whole. Lord, help me. Lord, encrease our faith. Lord, save us we perish.

Prayer is heart's ease to a gracious soul.

Every day we run in debt, and therefore every day we should beg forgiveness.

Will not God bestow blessings unless we pray for them? We have no reason to expect he will. Ask and it shall be given, is his command and promise; and to ask and receive is both our duty and blessedness.

The hand of fervent prayer never knocked in vain at the door of heaven.

Thy will be done, is the best prayer for us to utter, or God to answer.

If prayer be neglected, no good can be expected.

The gift of prayer may have praise from men; but it is the *grace* of prayer that hath power with God.

THE CHRISTIAN'S PRAYER.

Lord, I am blind, be thou my sight,

Lord, I am weak be thou my might;

The helper of the helpless be,

And let my *all* be found in thee.

PRECEPTS. Precepts are any rules, orders, or methods, which by instruction, lead us either to a good conversation, or to a happiness of life, being grounded upon the grace of God and his word.

PREACHERS. What recompence did the prophets receive from the world, for all their labours, and expence of spirits in preaching, but saws, swords, and dungeons? It is almost as much the character of a minister or preacher, to be much in afflictions, as to be much in spirit, and labours.

Hence St. Austin says to his auditors, concerning the Christian Preachers of his days, "When we
" converse with you at other times (meaning in private conversation) we rather bear with you than
" instruct you, but when we are in this holy place,
" and expound to you the books of God, in case
" the truths we propound to you seem too rigid, the
" necessity which lies upon us of expounding the
" scripture, will plead but excuse for the liberty
" with which we represent what God himself speaks
" to you. If the word of God astonishes you, so it
" does us: we are as apprehensive of its threats as
" you, and while we speak of those things which
" make you tremble, we are affected in the very same
" manner."

PRESUMPTION. The Deity and the sun are in this respect similar; they cheer and refresh the humble, cautious beholders; but blind the eyes of such as are too daring, presumptuous, and inquisitive.

PRIDE is an unreasonable desire to enjoy honors, estates, and great places; and as great a stranger to the spirit of a *true* christian, as it is an enemy to humility.

The

The devil never tempts us with more success, than when he tempts us with a sight of our own good actions.

Pride is the source of most of our misfortunes; it is a canker that preys on the vitals of our happiness.

There is no situation in life that can justify an improper degree of pride, whatever our possessions, attainments, or attractions may be: fools only value themselves on what any other person may possess. If wealthy, we should only pride ourselves in our riches, because they afford us the power of doing good; if learned, because we have the power of communicating our knowledge to others, not in triumphing over ignorance. Nor can any species of pride be more despicable, than that of valuing ourselves on our beauty, since that hand which bestowed it, may in a moment reduce us to a level with those on whom it has not been so indulgent.

PRODIGALITY is the excess of liberality, which coming to extremity, proves most vicious, wasting virtues faster than substance, and substance faster than any virtue can get it.

PROFESSORS. None will have such a dreadful parting from Christ in the last day, as they who by profession went half way with him, and then left him.

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PROFESSION.

PROFESSION. To make a *profession* of religion and the real possession of it in the heart, are widely different; would to God they oftener met together in all that are called *Christians*.

PROMISES. Be careful in your promises, and just in your performances; and remember, it is better to do and not promise, than to promise and not perform.

Don't bind yourself to what you cannot do,
And speak no more than what you know is true.

PROSPERITY, is a state full of danger. Both the wise and pious have been ensnared by it.

If God denies worldly prosperity to good men, it is in order to give them something better.

PROTESTANT FAITH. If salvation is necessary to mankind, religion must be necessary to salvation; but of all the modes for adoring the beautiful author of nature, none seems so pure, or so consistent with reason and the Holy Scriptures, as the Protestant faith; a faith derived from the very essence of God's word, continued in its purity, and exercised on the most liberal principles. As Christ is all mild and kind, persecutions and massacres must of necessity be contrary to the worship enjoined by him; he came to preserve, not to destroy—to lessen, not to encrease the miseries of mankind: but, as our glorious Redeemer suffered on the cross, and submitted to martyrdom for our sakes, many worthy members of his church

church have, for his sake, sell sacrifices to the most infernal malice, and like him, experienced the most excruciating torments; but their pains procured them pleasures, and their sufferings brought them eternal bliss: the lives and deaths of such soldiers of Christ should be recorded, not only for our instruction and the glory of Christ, but to strengthen the weak, and prompt the unwary to prefer death to apostacy, and a crown of martyrdom to the relinquishing their pure and untainted faith.

May every good protestant, that is, every good christian, read with attention, and feel what he reads; for the *jaws of popery are now extended*, and the *souls of the ignorant and careless are in the most imminent danger*.

A zealous divine of the present day, in the cause of Christ, says, "as to myself, I am resolved by the
 " help of God, to live and die a protestant; and
 " while I have a tongue to speak, or a hand to write,
 " I will not cease to state, defend, and improve those
 " glorious principles which our brave reformers
 " sealed with their blood. I do intensely abhor the
 " spirit of persecution in all its kinds and degrees,
 " and would ever pity all men who are unhappily
 " involved in darkness and error, whilst I do my ut-
 " most to demolish their principles, and defend the
 " truth."

PROTESTANT RELIGION. J. Claude, (in his confession before his death) added, "I have care-
 " fully examined all religions; none appear to me

“worthy of the wisdom of God, and capable of leading man to happiness, but the *christian* religion. I have diligently studied popery and the reformation. The protestant religion, I think, is the only good religion; it is all found in the holy scriptures, the word of God. From this as from a fountain all religion must be drawn; scripture is the root, the protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it.”

PROVIDENCE. What we generally term the course of nature, is the incessant administration of an allwise providence.

PSALMS OF DAVID, They are so many pious effusions of veneration, gratitude, and praise to the Creator, Redeemer, and Sanctifier of mankind, for mercies, spiritual, temporal and eternal.

PUBLIC WORSHIP. Let us not neglect the assembling ourselves together. This was the advice of the best and greatest causuist in the world; not to say, the injunction of the creator of all things, and judge of all men.—Would we be assured of our love to God? This is one evidence of that most noble and happy temper, “*Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth.*” Would we glorify the Lord? Then let us appear in his courts, fall low on our knees before his footstool,

and

and in this public manner avow him for our God, recognize him for our king, and acknowledge him to be our supreme good.

When I first come into a place appointed for worship, my business is to labour to be still, not only in body, but in mind also (free from those inward workings which I have found thieves and robbers to my soul, by leading my mind astray from the true objects of all adoration): which sometimes I have found very hard to do; but having attained it, my mind is in a depending frame, waiting for that preparation of heart which is only of the Lord; being contented to wait till he arises in me, who is a well of living water springing up there. Sometimes I find my mind brought down into humility, from a sense of my inability and unworthiness, on various occasions, and of the great need that I have of divine assistance: this naturally leads me to that solemn act of prayer, which generally consists of contrite sighs, and ardent desires, and is always prevalent with him who knows the language of the spirit.

The worship of God is chiefly the moral and inward duties, the duties of the mind; it is not the outward application, of certain maxims, which institutes the good religious man.

QUARRELS. Resentment of an injury is best expressed by silence; nothing degrades the human mind so much as descending to the meanness of abuse

and impassioned conduct, those who wish to maintain an advantage over their enemies must learn to command themselves.

READING. Accustom yourself to reading as much as you can, and would you be advised, let your reading chiefly be in the Holy Scriptures.

The following passages can never be read too much; viz. St. Matthew, chap. v. vi. vii. xxvj. xxvii.—St. Mark, chap. xiv. xv.—St. Luke, chap. xxii. xxiii.—St. John, chap. xix.—Psalms xxiii. xxvii. lxxvii. lxxxvi. ciii. cx. cxii. cxix. cxxi. cxxxix. cxlv.

Good reading, if you are but attentive to what you read, will stamp upon your mind an habitual seriousness and thoughtfulness, which will dispose you for your duty, especially if you take heed at the same time, with whom you keep company and converse.

Let the bible be daily read in the closet as well as in the family; for it is the word of God by which every one shall be judged at the last day.

Read not much at a time; but meditate as much as your time and disposition will give you leave; ever remembering, that little reading and much thinking, little speaking and much hearing, frequent and short prayers, and great devotion, is the best way to be wise, to be holy, and to be devout.

The human mind requires relaxation from every labour: reading is the most rational and inoffensive method

method of employing vacant time. We gain knowledge, while we obtain pleasure; and no one ever rose from reading a good author, without being either wiser or better.

REASON. When reason is enlightened by religion, and follows its precepts and admonitions, both soul and body may be truly said to prosper.

The truths and doctrines of religion may be *above* reason, but never can be *repugnant* to it.

REBUKE. To rebuke in love is as much the christian's duty, as to receive it in love.

RECOLLECTION. We ought frequently to recollect what we were created for, what we are doing, where we are going, and what is most likely to be our eternal portion.

REDEEMER. All are in bondage to sin and satan, and equally stand in need of a redeemer; how much are we indebted to Jesus Christ, who hath redeemed us from the curse of the law, being made a curse for us.

REFLECTION. As man is the only creature in the world capable of reflection, it is his duty, interest, and privilege, to reflect seriously and daily, what he must do to be saved from the wrath to come.

REGENERATION.

REGENERATION. What wise man would bring fishes out of the water, to feed in his meadows? or send his oxen to feed in the sea? As little are the unregenerate meet for heaven, or heaven for them.

None are transplanted into the paradise above, but from the nursery of regenerating grace below.

The heart of man is as passive in its first reception of God's image in regeneration, as the canvass upon which a painter lays his colours.

RELIGION is the true worship of God, or a divine honoring of him in the perfect and true knowledge of his word, peculiar only to man: it is the ground of all other virtues, and the only means to unite and reconcile man unto God for his salvation.

No error is so dangerous as that which is committed in religion; forasmuch as our salvation, quiet, and happiness consisteth therein.

Man was created for the service of God, and ought above all things to make account of religion.

Let me intreat you seriously, to reflect on the shortness and uncertainty of this transitory life, and try, ere it be too late, to secure eternal felicity. You have an immortal soul, save it, therefore from perishing; and as it is your interest, let it be your inclination, to procure it endless bliss. Religion points the path, follow it, and let not the allurements of a delusive world draw you aside.

For let the witling argue all he can,

It is Religion still which makes the man.

As

As it leads to eternal bliss, it ought to be the first study of man ; the prime consideration with those who are candidates for immortality. Nothing can so surely and effectually advance our progress in the paths of christian piety, as the study of the life of our blessed Saviour, from whose example every thing great, good, and pious may be learned. Let us endeavour to transplant into our own lives, the divine excellencies of our great redeemer, that we may be proper candidates for that everlasting happiness which God has promised to those who sincerely believe in the christian *revelation*.

Religion in its nature and fruits is excellent ; not only more so than irreligion, which is just the reverse to every thing worthy ; but it is also more excellent than a state of mere innocence without virtue and religion, if such a state could be supposed. Wherefore, let religion be your first care.

Be devout and steady in your religion, as a true disciple of the blessed Jesus ; and omit not your prayers to God morning and evening. And persuade yourself, that without such a beginning, you will surely make a miserable end. He who wholly neglects the service of God, dies without doing that for which only he was made to live.

Be frequent in reading of the holy Scriptures ; which is attended with this peculiar advantage, that you are always sure of the truth of what you find therein : nor can you ever thereby be led into error, unless you pervert their true sense and meaning.

Religion is the stay of the weak, the master of the ignorant,

ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Wise Solomon, from the sublimity of his understanding, pronounced this divine aphorism; that, "To fear God, and keep his commandments, is the whole duty of man."

The rule of religion, where the scriptures are silent, is, "The church is my text; where the scriptures speak, "The church is my comment; where both are silent, "I follow reason."

Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless a lively sense of its importance is constantly enforced by external ordinances, by stated calls to worship, and the salutary influence of pious examples.

Religion will bear a man up in all estates and accidents, make his thoughts virtuous, his life blameless; as aiming only at the glory of God, and doing all the good he can to himself and others.

The care of religion, and of our souls, is the one thing necessary.

The greatest blessings, God himself can give,

Belong to them, who as his children live;

Who love Religion's ways and walk therein,

And hate the crooked paths of Hell and Sin.

Rural Christian.

Religion is a necessary guide to glory, immortality, and everlasting life.

Religion

Religion is the best armour in the world, but the worst cloak.

Religion has a graceful mein,
All lovely, smiling and serene.

RELIGIOUS MELANCHOLY. The soft enthusiast to melancholy, forgets every relative obligation, and is a mute and inglorious passenger through life. He forgets that there are many duties required of us all.

Solitude and meditation are designed to fit us for better actions, not to render us inactive and selfish.

REPENTANCE. Those who put off repentance to another day, have a day more to repent of, and a day less to repent in.

Let repentance and faith be your daily work.

Repent and believe, are the gospel terms of salvation.

Repentance and amendment always go together; and without the latter, the sincerity of the former is to be doubted.

What is it that men propose, who put off repentance and amendment, but to live to sense, as long as sense can relish, and to reform when they can sin no longer.

To repent aright, is to have an eye of sorrow upon sin, and an eye of faith upon Christ.

Repentance is a change of heart, from that of an evil to a good disposition. It is that disposition of mind, by which "the wicked man turneth away from his

“ his wickedness and doeth that which is lawful and
 “ right:” and when this change is made, repent-
 ance is complete.

Let each approaching day be deem'd the last,
 That no repentance may reproach the past.

To morrow I will better live,
 Is not in man to say:
 The morrow can no sureties give,
 The wise make sure to day.

A man must both see and feel the guilt and sinful-
 ness of sin, before he can truly repent of it.

When sinners mourn for sin, Heav'n owns their tears,
 Removes their sorrows and dispels their fears.

True repentance is best prov'd by a constant hatred
 of sin, and abstaining from every appearance of evil;
 hence learn how little *true* repentance there is in the
 world.

RETIREMENT. We are apt to condemn those,
 that are continually in the throng of business and
 company. But if our study and retirement produce
 no solid good, it is even as good to be engaged in
 company, and with business, as to be alone.

REVELATION. Notwithstanding all that can
 be said of natural religion (*i. e.* of principles and
 duties merely moral) it cannot be denied, but that in
 this dark and degenerate state into which mankind is
 sunk, there is a great want of a clear light to disco-

ver

ver our duty to us with greater certainty, and put it beyond all doubt and dispute what is the good and acceptable will of God; and of a more powerful encouragement to the practice of our duty, by the promise of a supernatural assistance, and by the assurance of a great and eternal reward. And all these defects are fully supplied by that clear and perfect *revelation*, which God hath made to the world by our blessed Saviour.—And as we are Christians, whatever we do in word or deed, we must do all in the name of the Lord Jesus; and by him alone expect to find acceptance with God.

Men are to place all their hope and confidence of salvation in Jesus Christ the son of God; that is, to believe that, through the alone merit of his death and sufferings, God is reconciled to us: and that, only upon the account of the satisfaction which he hath made to divine justice, we are restored to the favour of God, and our sins are pardoned to us, and we have a title to eternal life.

REVENGE. By taking revenge, a man is but even with his enemy; but in passing it over he is superior.

Forgetting of a wrong is a mild revenge.

RIGHTEOUS. Those only are righteous in God's sight, who live soberly, righteously, and godly in the world; but in the world's account, they are only enthusiasts, methodists, or madmen.

RULES,

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RULES. Good rules and sound maxims are precious jewels for the mind, as diamonds are for the body; rules for the regulation of the life and conduct, cannot be too highly prized, nor too carefully attended to.

RULE IN LIFE. Acknowledge God, command your tongue, refrain your anger, get knowledge, stand firm in your religion, abstain from evil, converse with good people, cover the faults of your neighbours, assist the poor with your alms, and expect eternity for your reward.

Examine what good you have either done or received, and bewail it as a day lost, in which you have not profited others, or advantaged yourself.

THE RULE OF LIFE.

That all your days, your life may smile
With health and peace, and crown your toil;
For sake your sins, your Saviour love,
And daily pray to God above;
Then cautious be, and guard your mind,
Left error's darkness entrance find:
Perform your task with chearfulness,
And heaven will all your actions bless;
When adverse times, shall spread their gloom,
Support your mind with joys to come.

SABBATH.

SABBATH DAY. Be careful to observe the sabbath, or day of rest, in memory of God's resting from his works of creation, and our Saviour's resurrection from the dead, after having completed his work of redemption. Upon this day we are to cease from our secular employments, and to spend it in the more immediate exercises of God's worship and service, such as hearing and *reading the Word, prayer, almsgiving, visiting the sick*, or other works of charity and mercy, according as occasion may present. And sure it is highly reasonable to pay the tax of one *seventh* part of our time, to him that has given us the whole of it, and hath moreover promised to bestow upon us a blessed eternity.

God forbids labour on the sabbath day, lest servants should be oppressed by the covetousness of their masters; and that men might have a stated time to worship and serve him.

The sabbath is appointed to be a day of rest, and no more worldly business than is absolutely *necessary* is to be done on this day.

The sabbath is a most excellent institution to keep the heart right.

It is a fine sight to see multitudes of well-appearing people all joining in one reverent act! an exercise how worthy of a rational being!

SACRAMENTS. Receive the blessed Sacrament as often as you can; endeavour to have it once a month, besides on the solemn and great festivals of the year.

SAGACITY and KNOWLEDGE, are then only truly useful, when joined with grace, meekness, discretion, and benevolence. The serpent's eye does best in the dove's head.

SAINTS. Christians cannot be too often put in mind, that they who are saints by profession, should be so by their lives and conversation.

SALVATION. We can obtain eternal salvation only through the name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professes, so that he be diligent to frame his life according to that law, and the light of nature. For holy scripture doth set out unto us only the name of Jesus Christ, whereby we must be saved.

SCRIPTURES. He who reads them with a real desire to profit by them, will find them clear, and his duty plainly determined.

The reading of scripture, with seriousness, is ever attended with a divine blessing; of which we have an instance in the Ethiopian eunuch, Acts viii. 28.

Read the scriptures, but read them with attention. Read the parable of the prodigal---of the rich man---of him who built new barns, &c. Read these, and see if nothing in them belong to you; whether you are not faring sumptuously every day, while others want bread; whether you are not laying out too much

much upon fine clothes, while others want clothes to keep them warm.

Other books may fender men learned unto ostentation; but the Bible only can make them really wise to salvation.

Search the scriptures, John v. 39; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you. 1 Peter iii. 15.

Unto a christian there can be nothing, either more necessary or profitable, than the knowledge of holy scripture; forasmuch as in it is contained God's true word, setting forth his glory and man's duty. And there is no truth nor doctrine necessary for our justification, and everlasting salvation, but that is, or may be, drawn out of that well of truth. Therefore, as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy scripture, without which they can neither sufficiently know God and his will, neither their office and duty. And as drink is pleasant to them that are dry, and meat to them that are hungry, so is the reading, hearing, searching, and studying of the holy scripture, to them that be desirous to know God, or themselves, or to do his will, &c.

Search the scriptures, for they contain the words of eternal life, the only method of salvation, and the way to glory. John v. 39.

St. Augustine said, "O let thy scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them."

OF SERMONS. Sermons are speech or discourses commonly used of divine matters and holy scriptures, conferring either with God, or of God.

Judge Hales declared, that he never sat under the preaching even of the meanest sermon, but he found some word of edification, exhortation, or comfort.

SECTS. The object of all public worship is the same; it is that great Eternal Being who created every thing. The different manners of worship are by no means subjects of ridicule; each sect thinks his own the best; and I know no infallible judge in this world to decide which is the best but the word of God.

SERIOUSNESS has it's beauty while it is attended with cheerfulness and good-nature, and does not come in unseasonably, or put on merely as a cloak to hypocrisy.

SERVANTS. We cannot be sure of the fidelity and honesty of a servant who fears not, and is not faithful to his God; but we may depend on him who serves God faithfully.

SHAME. Many stop short of heaven, because they are ashamed to go there in a fool's coat; for believers are always fools in the world's account.

He is a bad christian who cuts the coat of his profession according to the fashion of the times, or the humour of the company he falls into.

SIN.

SIN. Every sin is an imitation of the devil, and creates a kind of hell in the heart.

Sin has brought many a believer into suffering, and suffering has kept many a believer from sinning.

It is less danger to commit the sin we delight in, than to delight in the sin we commit.

SICK. Let him that is sick set his house in order before he dies, let him state the cases of his conscience, reconcile his family, and to the utmost of his power compose all disunions and misunderstandings; because his last words are commonly most affective, and sink deepest into our memories; let him be sure to leave good instructions behind him, and enjoin the performance of them, with the utmost authority and advantage of a dying man.

Our life is nothing but our death begun;

As tapers waste the instant they take fire.

SINGING. In singing psalms, let your understanding and spirit direct and govern the melody of your voice, so that your heart may be no less filled with grace, than your tongue with praise.

SLEEP is so like death, that I dare not trust myself in those defenceless hours, without praying for the protection of that God with whom are the issues of life; and to whom darkness is light as the day.

Let your observations and remarks be committed to writing every night before you sleep, and so in a short

time you will have a dictionary of prudence and experience of your own making.

SORROW. God had one son without sin, but none without sorrow: he had one son without corruption, but none without correction.

Sorrow for sin worketh repentance unto salvation, the sorrow of the world worketh death.

SOBRIETY. Use St. Paul's instrument of sobriety, Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Faith, hope, and charity are the best weapons in the world to fight against intemperance.

OF THE SOUL. The soul is a created substance, invisible, incorporeal, immortal, resembling the image of her Creator; a spirit that giveth life to the body, whereunto it is joined; a nature always moving itself; capable of reason and the knowledge of God, to love him, as being meet to be united to him, through love to eternal felicity.

The greatest thing that may be said to be contained in a little room, is the soul in a man's body. *Plato.*

SPIRIT. God's holy spirit worketh in the following manner in his rational children. It instructs, moves, and admonishes: As for example; it instructs the *reason*, moves the *will*, and admonishes the *memory*.

SINCE

SINCERITY. The bond of friendship is sincerity, and the slightest breach of it dissolves the tie, for nothing is more contemptible than to abuse the confidence reposed in us. A virtuous mind will never encourage a communication of imprudent secrets, but those of which it condescends to become the repository will hold insoluble.

SPEAKING. Rules for speaking.

“ Would men but speak as we’l as write,

“ Both faculties would then unite.

“ The outward action being taught

“ To shew the inward strength of thought.

“ Now to do this, our short-hand school,

“ Lays down this plain and general rule—

“ Take time enough, all other graces

“ Will soon fill up their proper places.”

STRENGTH. God himself is the stability of our spiritual strength. Were the stock in our own hands, we should soon prove broken merchants.

In a *spiritual* view, our strength is but weakness, and our wisdom but folly; thro’ Christ strengthening of us we shall be able to do all things; without me, says Christ, ye can do nothing. John xv. 15.

SUFFERINGS. There is as much difference between the sufferings of the saints, and those of the ungodly, as there is between the cords, with which an executioner pinions a condemned malefactor, and

the bandages wherewith a tender surgeon binds his patient. The design of the one is to kill; of the other to cure. Believers undergo many crosses, but no curses.

S U N.

The sun doth set, the sun doth rise again,
The day doth close, the day doth break again,
Once set our sun, again it riseth never,
Once close our day of life, it's night's for ever.

*Lines written under a sun dial in a gentleman's garden
near London.*

While you behold with just surprize,
How swift o'er me the shadow flies,
O! be concern'd without delay,
To well improve the passing day.
For life, with all its fleeting joys,
Disease invades, and death destroys;
Another day thou may'st not see,
Prepare then for eternity.

SUPERSTITION. Superstition consists, not in paying a sacred regard to the important things of religion, but to things that have no religion in them. It is not he whose heart is warmed with the love of God and piety, that is the enthusiast; but he whose head is heated and intoxicated with wild and groundless notions. These things are easily distinguished by the judicious christian, but always confounded by the lukewarm and the sceptical professor, who verges strongly towards infidelity.

The

The wisely-zealous christian hath a clear head, and an honest heart ; the lukewarm professor has a cloudy head, and a cold heart.

SUSPICION. Suspicion is a certain doubtful fear of the mind, detaining the heart timorously with sundry affections and uncertain proceedings.

SWEARING. A man by swearing may draw down a curse upon himself, but never upon his neighbour.

TEMPTATIONS. Satan's temptations on Christ were like the motions of a serpent on a rock (*Prov. xxx. 19.*) which make no impression, and leave no trace behind them ; but on us, they are as the motion of a serpent upon sand or dust, they make a print, and leave a stain, on the *mind* at least, if not on the *heart*.

Watch and pray lest you enter into temptation, the spirit may be willing but the flesh is weak.

Satan is never more likely to do mischief, than when he puts on Samuel's mantle.

THINGS VALUABLE. A young christian ; an old martyr ; a religious soldier ; a conscientious statesman ; a great man courteous ; a learned man humble ; a truly virtuous woman ; a friend not changed by prosperity ; a sick man resign'd, and a death-bed comfortable.

THINK-

T H I N K I N G.

Think well, ere you resolve, weigh each event,
Lest when too late in sorrow, you repent.

TIME. There is a time for all things, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to be born, and, what is not so often thought of as it ought to be—*a time to die.*

The soul of man is sailing in the ship called the body, through the river of time into the ocean of eternity, bound to the blissful port of everlasting life.

Every hour you live is an hour given you to prepare for dying, and to save your soul. If you were but apprized of the worth of your own souls you would better know the worth of days and hours, and of every pleasing moment, for they are given to secure your immortal interest and save the soul from everlasting misery.

Time is a secret and speedy consumer of hours and seasons, older than any thing but eternity, and both the bringer forth and waster of whatsoever is in this world.

Make use of time, if thou lovest eternity, know, yesterday cannot be recalled, to-morrow cannot be assured, to-day is only thine, which being lost, is lost for ever.

“ ’Tis greatly wise to talk with our past hours :
And ask them what report they bore to heav’n ;
And how they might have borne more welcome news.”

Time

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Time the end of all things.

The cloud-capt towers, the gorgeous palaces,

The solemn temples, the great globe itself ;

Yea, all which it inherits, shall dissolve,

And, like the baseless fabric of a vision,

Leave not a wreck behind.

Shakespeare.

TREE, as the tree falleth so it must lie, as death leaves us judgement will find us.

As a tree is known by its fruits, so faith is known by works.

The tasting of the fruit of the tree of knowledge in the garden of Eden, cost both the gardener and his wife with all their posterity, the loss of their Maker's image and entailed on them unnumbered woes.

Every tree that beareth not fruit is hewn down, cast into the fire and burned, so every professor of religion who bringeth not forth the fruit of good works, evidencing his faith, repentance and gospel obedience, shall ere long be cut down by death and cast into the lake which burneth with fire and brimstone.

TREASON. Treason is that horrid vice, hated of God and man, wherewith perjured persons being bewitched, fear not to betray themselves, so they may either betray others or their country : it is the breach of faith and loyalty with God, their governors, and country.

TRIALS.

TRIALS. I know no sweeter way to heaven, than through free grace and hard trials together: and, where grace is, hard trials are seldom wanting.

Trials are the touchstones of *true* piety, *counterfeit* christians are best discovered by them.

TRINITY. The doctrine of the **TRINITY** confirmed by the experience of every *real christian*. If the love of God the *Father*, the Grace of God the *Saviour*, and the *Testimony* of God the *Holy Ghost*, be in, and experienced by you, it will confirm you in the doctrine of the *Trinity*, without doubting the *truth*, or cavilling at the incomprehensible nature of it.

TROUBLES. All the afflictions that a saint is exercised with, are neither too numerous nor too sharp. A great deal of rust requires a rough file.

TRUTH. Truth is that certain and infallible virtue which bringeth forth all goodness, revealeth the creation of the world, the power of our creator, the eternal crown of bliss we hope for, and the punishment allotted for our misdoings: it is a virtue thro' which we are inclined to speak no otherwise with our tongue than we think with our heart.

Truth is the bond of union among saints.

Truth does not depend on the power, wisdom, or faithfulness of men; but remains constantly the same, though Peter deny, and Judas betray.

There is nothing so delightful as the hearing or the
speakin

speaking of truth. For this reason, there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

Truth has the divine blessing, and the countenance of heaven on its side. Let us always hope well of a cause that is good in itself, and beneficial to mankind. Truth is mighty and will prevail. Let us spread the *incorruptible seed* as widely as we can, and trust in God that he will give the increase.

Seize upon truth where'er 'tis found,
Amongst your friends or 'mongst your foes,
On christian or on heathen ground;
The flower's divine where'er it grows.

VANITY. Respecting the pleasures of this world, all is vanity and vexation of spirit.

Respecting the pleasures, riches, honours, and pursuits of men in general, the wisest of men have declared, and experience verifies the observation, *all is vanity and vexation of spirit.*

VICE. Vice is an inequality and jarring of manners, proceeding from man's natural inclination to pleasures and sensual desires.

Where vice runs, vengeance follows.

Vice is a monster of so frightful mien,

As, to be hated, needs but to be seen.

In

A GUIDE TO CHRISTIANITY.

In modest actions there are certain rules,
Which to transgress, confirms us knaves or fools.

Vices of the present Age.

- “Pleasures are ever in our hands or eyes,
- “And when in act they cease, in prospect rise:
- “Present to grasp, and future still to find;
- “The whole employ of body and of mind.
- “All spread their charms, but charm not all alike:
- “On different senses diff’rent objects strike:
- “Hence different passions more or less inflame,
- “As strong or weak the organs of the frame;
- “And hence one Master Passion in the breast,
- “Like Aaron’s serpent, swallows up the rest.”

POPE.

Vice, however it may promise pleasure, will assuredly end in pain, disappointment, and remorse.

“Vice its own punishment will ever prove,

“But heav’n born virtue leads to joys above.”

VIRGINS. Though in the parable of the ten virgins, there was as many *wise* as *foolish*; in the *present* day, a *wise* one is rarely to be found.

VIRTUE. Happy they, who are disgusted with vicious pleasures, and know how to be pleased with the sweets of a virtuous and innocent life!

Virtue is its own reward, and vice often its own punishment.

Hence St. Gregory says, From the Patriarchs we may take the model of all virtues: *Abel teaches us innocence;*

innocence ; Enoch purity of heart ; Noah a firm perseverance in righteousness ; Abraham the perfection of purity ; Joseph chastity ; Jacob constancy in labour ; Moses meekness ; and Job invincible patience.

A man of virtue is an honor to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world. He is rich without oppression or dishonesty, charitable without ostentation, courteous without deceit, and liberal without profusion.

For blessings ever wait on virtuous deeds ;

And, tho' a late, a sure reward succeeds.

Know then this truth, (enough for man to know)

Virtue alone is happiness below.

WATCH.

A watch may represent the mind of man,
(While it assures him that his life's a span ;)
The wheels, its powers, the balance reason shews,
Thoughts are the hands, declaring how it goes ;
Conscience the regulator, sets it right,
The chains reflection, wind up ev'ry night,
With self-examination as the key,
The figur'd dial-plate your heart may be ;
Your words and actions best its goodness prove ;
Then strive by these to gain it's maker's love.

WEALTH is an *accessary* good, but no *necessary* blessing. A christian may be completely happy without it.

WICKED-

WICKEDNESS. Wickedness is any sin, vice, or evil, committed or imagined in the whole course of our lives, and the mean by which we lose God's favour, and expose ourselves to the danger of hell-fire.

WICKED MEN. We should not be with wicked men as their jovial companions, but as their spiritual physicians.

There are only two sorts of people in the world, the righteous and the wicked; the first are God's children and the latter the Devil's.

WIFE. A good wife must be grave abroad, wise at home, patient to suffer, constant to love, friendly to her neighbours, provident to her household.

FREE-WILL in its best estate was but a weather-cock, which turn'd at the breath of a serpent's tongue. It made a bankrupt of our father Adam; it pulled down the house, and sold the land, and sent all the children to beg their bread.

Was the business of salvation suspended on the will of man, not a single soul would get to heaven. Adam's will, after the fall, was to fly from God, and seek cover in darkness.

They make a free-will offering to God, who in the midst of their sufferings preserve their gratitude and acknowledgements.

LAST-WILL. What, but a fear of death (a fear, unworthy of a creature who knows that he must one day

day surely die as he was born) can hinder any one from making his last will while he is in health.

I have for some time past employ'd myself in putting down heads of my last testament, which, as reasons offered, I have altered and added to; so that I never was absolutely destitute of a will, had I been taken off ever so suddenly.

WISDOM. A wise man desires no more than what he can get justly, use soberly, distribute cheerfully, and live upon contentedly.

To love God with all our hearts, to study universal good, and to promote the true interests of mankind, as far as lies within our power, is the height of goodness, and makes that temper which we call divine.

WISDOM AND EXPERIENCE. Wisdom is the growth of experience; but experience is not the growth of action, but of reflection on it. In an active life is sown the seed of wisdom; but he, who reflects not, never reaps; has no harvest from it; but carries the burden of age, without the wages of experience, nor knows himself old, but from his infirmities, the Parish Register and the contempt of mankind. And what has age, if it has not esteem?—It has nothing.

If any man consent not to wholesome words, even the words of our Lord Jesus—he is proud—knowing nothing, but doubting about questions, and strifes of

H

words,

words, whereof cometh envy, strife, railings, evil
surmisings, perverse disputings. Tim. vi. 3-5. more

THE WORLD. The higher a bird flies, the more
out of danger he is: and the higher a Christian soars
above the world, the safer are his comforts.

He that cleaveth to the customs of the World, for-
saketh God.

The World is vain, and worldly joys do fade;
But heaven alone for godly Minds is made.

He that trusteth to the World, is sure to be de-
ceived.

The daily lesson christians have to learn and prac-
tice is, to be in the world, and not of it.

XENOPHON. Commended the Persians for the
prudent education of their children, who would not
permit them to effeminate their minds with amorous
stories and idle romances, being sufficiently convinced
of the danger of adding weight to the bias of corrupt
nature.

YOUTH is the time to learn, and age to practice.

ZEAL, with knowledge, is commendable in a good
cause.

THE END

F I N I S.

live, regillia, evil, whereof, some, saying, evil, Tim. vi. 3-2.

An Alphabetical SUMMARY of the whole.

A Man's actions determine his character in life.
 Be slow in resolving, and quick in executing.
 Consideration secures us from repentance.
 Do willingly that which cannot be avoided.
 Every action should be dictated by religion or morality.
 Fear to do, what begets fear when done.
 Grace below is the foretaste of glory above,
 Hope is the best cordial of human life.
 Innocence is better than the strongest armour.
 Keep peace, if you would enjoy plenty.
 Live so as to be always prepared to die.
 Memory is a blessing, attended by judgment.
 Necessity is the ancient mother of invention.
 Obey punctually, if you would obtain command.
 Patience, though it be a slow remedy, is a surgeon.
 Quiet is a much surer profession than fame.
 Receive thankfully what Providence bestows.
 Silence is the best prologue to a wise speech.
 Time and truth will compass all good ends.
 Unity is a better guard than military force.
 Virtue in adversity will command applause.
 Wealth is a blessing that depends on use.
 Xenophon accounted only wise men happy.
 Young people should hear much, and speak little.
 Zeal is commendable, when joined with knowledge.

AN ALPHABETICAL SUMMARY OF THE RULES.

A Man's all our determination his character in life
Be slow in resolving, and quick in executing.
Consideration knows no time in haste.
Be willingly that which cannot be avoided.
Every action should be directed by religion or morality.
Learn to do, what others have done.
Grace below is the fountain of glory above.
Hope is the best cordial of human life.
Innocence is better than the strongest armour.
Keep peace, if you would enjoy plenty.
Live so as to be always prepared to die.
Modesty is a shield, attended by judgment.
Pity is the ancient medicine of mankind.
Only partially, if you are not a contented.
Patience, though it be a slow remedy, is a sure one.
Entire is a more perfect than false.
Remember that all things are vanity below.
Shun the first temptation to a bad habit.
Time and will will not wait for you.
Unity is a better good than many others.
Virtue is a better good than many others.
Wealth is a blessing that depends on all.
Xenophobia is a disease of the mind.
Young people should be taught, and not taught.
Zeal is commendable, when joined with knowledge.

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